

SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action

Official Organ of the Catholic Central Verein—Est. 1855

VOL. 49

OCTOBER 1956

NO. 6

The U.S.A. in the Mass Age

WHITHER TENDS OUR REPUBLIC?

Liam Brophy, Ph.D.—Dublin, Ireland

MAY THE DAY NEVER come when U. S. A. comes to stand for Uniformity, Standardization and Anonymity. But it must be confessed that the dark prophecies for democracy expressed by Tocqueville in his *Democracy in America*, written a century ago, are being fulfilled with disturbing accuracy. During his sojourn in the U. S. A., from 1831 to 1832, he was depressed by the trends of democracy, and chose America as a test case, not out of animosity, but because European tendencies, then as now, were further advanced in the economic, social and political spheres in the New World than in the Old. What he observed was the growing tyranny of the masses, the ultimate suppression of individuality and the forced conformity to mass taste and thought on the fundamental assumption, which we have since accepted as a self-evident dogma, that what the majority thinks right is right. It took courage to announce the startling fact that "Equality is a slogan based on envy. It signifies in the heart of every Republican: 'Nobody is going to occupy a place higher than I.'" In the last analysis it signifies that everyone shall conform to the majority, that deviation from the mass mind will be regarded as disloyalty, and that the individual will be obliged to "sink his differences" in the undistinguished, undifferentiated mass. How curiously the unchecked growth of democracy tends to produce the perfect Soviet Man! The ironies of history are bitter and hard to bear.

Towards the Ant-Heap

The astute Edmund Wilson has asked whether it is a coincidence that the things which we are perfecting above everything else—our aircraft—tend to look more and more like insects and tend

also to have more and more perfected stings. Which implies that our civilization is taking the shape of an insect-like society. We are "going to the ant," but not, as Shakespeare suggested, to learn the lesson of patient industry, but to model our society on the dogmatic egalitarianism of the ant-heap.

It was tragic that the great apostasy of the Reformation had emptied Western Man of his spiritual vitality, and therefore of his variety of personality, at a time when the forces of the Industrial Revolution were conspiring to make him a standardized entity of mass society. As his mental and spiritual stature grew less, the pressure of his environment grew greater. We have not yet seen the end of the process, but all things being equal, especially the beings that compose it, society should be completely macadamized within our life spans

Diminishing Man

Some Faust legends describe the *Schadenfreude* he felt when, having sold himself to the Devil, he watched his soul grow less. Modern man has been frequently compared with Faust, but we doubt if he even took any pleasure, malicious or otherwise, in seeing his spirit shrink from the balanced maturity it enjoyed in the Ages of Faith to its present shrivelled state as an economic cypher. Since the Reformation, Western Man has played many parts, his acts being seven stages of shrinkage. There was first the intregated man, the *imago Dei*; then came the Humanist Man, reconstructing himself on pagan ideals of wholeness; then the Rational Man, who believed unaided human reason could explain everything worth explaining; next came the Biological Man, who marked a stage away from thought and intelligence

to mere animal function; after him, as the fashion set from Darwin to Marx, came the Sociological Man, to be followed by the Freudian Man, who has been succeeded in our time by the *Homo Economicus*.

To add to the pathos of this shrinkage the environment of man became more and more mass dominated. Once *homo sapiens* came to be viewed as an intelligent animal, science accelerated the process of degrading and diminishing him. It lent its methods and techniques to sociology and psychology with devastating effects. History was shown to be no more than an irregular movement of mass behavior, governed by economic necessities. Once sociology was accepted as a "science," contact was lost not merely with the grace of God, but with individuality and vitality. Science deals with categories and ignores characters. By its very method it must reduce data to conform to certain laws, and in its attempt to claim the human studies as sciences the sociologists have had to assume that people conform to preconceived types and categories. Science can use its methods of observation and experiment on the proletariat—that anonymous mass of undifferentiated workers; but a society composed of people of strong individuality, like Thoreau, would elude its network of classifications.

We have previously stressed the fact that sociology never can be a science. (Vide *SJR* May, 1951.) The attempt to treat the human studies as a science began with the French Positivists under Comte, and his assumptions have been accepted by Marxists and Western sociologists alike. The German scholar, Dilthey, was among the first to expose the dangerous folly of confusing *Naturwissenschaft* with *Geisteswissenschaft*. "In the end Sociology is the name for a number of works which have handled the facts of society according to a great principle of explanation, or for a tendency in explanatory procedure. It is not the name of a science." When Sociology came to be regarded as a science, the way was made plain for the suppression of the individual into conformity with the masses. "If a man does not keep pace with his companions," said the happy individualistic Thoreau, "perhaps it is because he heard a different drummer. Let him step to the music he hears, however measured or far away." Alas for the Sociological Man, he is compelled to join the crowd that follows the band, and "to

keep in step." To follow any mystical music is to incur the odium borne by St. Joan of Arc when she insisted in following her "voices."

Economic Man is the last and lowest stage of the shrinking process. He evolved when Behaviorist psychology stripped mere Sociological Man of the vestiges of personality. In this being, strictly conditioned by his means of livelihood, we reach the pathetic antithesis of the saint, the hero, the poet and those other ideals of high, creative and purposeful living which inspired the great Catholic ages. This most ignoble being is even more docile to the disciplines of Sociology than his pale predecessor. He even appears as the delicate and desiccated twin brother of the Soviet Man who is willing to be absorbed into the Soviet collective for certain bleak ideals. But Western Economic Man is sucked into the mass like a dry leaf in a whirlpool. He is listless, drifting and standardized to look like millions of other withered leaves. The only motions and appearances of activity he has, come not from his own initiative, but from the motions of the pool to which he and the other leaves conform.

Variety is the Spice of Civilization

Our environment is now one of mass standardization. Mass production, mass communication, mass education, radio programs and newspapers have standardized people to an alarming extent. The modern collective is composed of the same class of people sharing the same prejudices—mainly against the things of the spirit—and the same half-tested theories. It is fast becoming an Economic Man's world. The same cars and shops can be seen in Cairo, Copenhagen and Chicago. The same fashions adorn the citizens of Boston, Brussels and Bagdad. It was one of the delights of our childhood to study the native costumes of various countries, and, if we were fortunate enough, to go observe them in their local habitats. It was an ominous sign of the times when the colorful costumes of Italy, Austria and Spain began to give way to the drab uniformity and standardized tailoring of the man-in-the-street. This is an aspect of man's decline and fall from gracefulness which has, I believe, fascinated Thorstein Veblen.

The pressure of the masses and of mass institutions like huge factories, combines and cities comes at a time when man has a minimum of resistance.

The rise of city life and the rapid process of urbanization has also been a contributing factor of calamitous consequence. Individuality and personality have been among the many virtues of rural workers and farmers. In Ireland, at least, every farmer is a philosopher, with his own quaint humor and individual approach to the problems of a varied and contented existence. But even there the cities have begun to draw them in, especially the large English cities, and the process which Spengler notes with dire prophesying continues—the rural population is swelling the depersonalized proletariat of the cities where men are subjected, day and night, to the mass-mind in its most monstrous forms. Now more than ever is it true that “a bold peasantry, their country’s pride, when once destroyed can never be supplied.” There seems to be little prospect of reversing the process of urbanization, though hopeful movements in that direction have begun, and we know of Catholic organizations which strive to slow down the drift from the land and thus check the process of soul erosion which invariably follows excessive urbanization.

The rise of the Nation-State has also hastened and intensified the U. S. A. process. As man lost his initiative and individuality and with it his sense of responsibility to God and his fellow-men, he was willing to allow the State to do his thinking for him, to order his life and decide what was best for him. The rise of totalitarianism coincided with the Second Fall of Man, and was made possible by it. In return for the possession of man’s mind, body and soul, the modern State offered security, comfort and all the amenities of social welfare. Here it is true that people get the governments they deserve. Modern governments are well-suited to the manipulation of the mass, for the comprehensive control of the collective. Berdyaev has remarked in his *Fate of Man in the Modern World* that “the collective of our epoch introduces a novelty. . . . The collective of former times consisted of various differentiated groups—national, family, professional or class; now the collective is generalized and made universal.” That is true and it also explains how totalitarian governments can gain absolute control.

Technics and Totalitarianism

Totalitarianism is a form of government admirably suited to a technical civilization. It functions with the ruthless efficiency of a machine and with all a machine’s indifference to spiritual and

mental distinctions. We are faced by what Röpke calls “a development where the demographic component coupled with the technological and politico-socio-institutional components has exerted its disastrous influence to the full. The Church is almost alone in her insistence on St. Thomas Aquinas’ dictum: *Homo non ordinatur ad communitatem politicam secundum se totum et secundum omnia sua* (Summ. Theol. II-ii-58,5). Democratic countries have capitulated almost as much as the Soviet-dominated ones to the notion that citizens must live by, with and for the State.

Suppose the State should wither away, as the Marxist-Lenin gospel predicts. It might mean that people were so depersonalized that they had become perfect ants in the colossal ant-heap, engaged in endless *Ameisen-industrie* without thought of relief or revolt. To see the swarming masses of our big cities is to be convinced that modern man does indeed prefer the anonymity of the ant. His preference shows itself mainly in negative forms—his unwillingness to accept responsibility, to think for himself and his sedulous preoccupation with distractions and going places. It shows itself, too, in his instinctive hatred of aristocracy of brain or blood, in his envy of the saint and the genius, his childish petulant abuse of “egg-heads,” “high-brows” and all who dare to think otherwise than the herd. It shows itself in those articles on popular psychology which stress the importance of being a good mixer, of being sociable, and which treat the man of culture who prefers his own company to that of empty heads and who would rather pray than play poker, as a dangerous introvert and as an enemy of society. He is to be treated as a white black-bird by being pecked to death as a dissenter from democracy.

The American nation was founded and forged together by men of strong personality and by intense individual effort. We believe that Americans still possess personalities strong enough to resist being macadamized. We also believe that the U. S. A. can be made to stand for Urge, Striving and Ambition, some of the virtues that helped create the nation. These virtues imply that the way out of the mass menace is an upward way. And if the striving be towards a Christian ambition in the end, all will be well, provided there are still enough individuals to leaven and enliven the mass.

Soviet Christians

II

S. Bolshakoff, Ph.D.—Oxford, England

A VERY BROAD and ever-increasing penetration of religion into the ruling caste itself undoubtedly alarmed the Communists and provoked a new anti-religious drive, which was started on July 24, 1954, but was abandoned three months later as dangerous and mischievous. On August 14, 1954, *Pravda* denounced two Communist district secretaries in Omytin in Great Russia because they secretly baptized their children. On October 14, 1954, *Literaturnaya Gazeta* made another even more startling revelation. A member of the Soviet Academy of Medical Sciences, a party member since 1942, was ordered by a committee to deliver lectures against the Orthodox Church. The Academician declined to do so for lack of time. Hard pressed, he was forced to reveal that he was a believer himself. Another man was found to be a lecturer in the Institute of Marxism and at the same time a sub-deacon in the Orthodox Church. A correspondent to *Trud* from the Kalinin province wrote indignantly: "It is common to meet doctors, technicians and activists in churches on religious festivals. It is a common place to accept the obligations of Godfather or Godmother and to attend weddings and burials in churches." During that short anti-religious campaign in 1954 many other unusual facts were brought to light. The late Marshal Tolbukhin was said to be such a religious man that he had transported with him a proper field chapel. Colonel Serge Voroshilov, who was priested some years ago, it is said, is now an archbishop with another monastic name. He is a brother of the president of the Soviet Union, Marshal Clement Voroshilov.

The 1954 anti-religious campaign collapsed within a few months. Highly unpopular in all circles, it produced great discontent in the kolchozes and strikes in the factories. The drive had to be abandoned without loss of face. A special meeting of the Central Committee of the Communist Party was convened to wind up the campaign. On November 11, 1954, a decree of the Central Committee, signed by N. Khrushchev, appeared in *Pravda*. The decree denounced blunders committed in the abandoned anti-religious

campaign, particularly the insulting attacks on the clergy and believers, and the treatment of them, without any justification, as politically untrustworthy, and the administrative interference with the work of religious associations and groups. The decree ordered the immediate stoppage of the campaign which resulted in nothing but giving offence to believers in the most outrageous way. The decree stated that today "the majority of the clergy have proved themselves loyal to the Soviet Government." In future "the struggle with religion must be carried on exclusively as an ideological struggle of enlightened atheism against the anti-scientific outlook of religion." The decree admitted, nevertheless, that anti-religious propaganda is "an inalienable element in the Communist education of workers" and that "the Communist Party, based on the ideology of Marx and Lenin, cannot be completely indifferent or neutral towards religion." Although new efforts are being made to bolster up atheism through the Society for the Dissemination of Political and Scientific Knowledge, the results are insignificant. There is one anti-religious Museum of the History of Religion in Leningrad which was visited by 225,000 people in 1954. Books and pamphlets are produced but are read very little.

The Faith Survives

Archimandrite Dionisios Lukin, Rector of the Russian parish in The Hague and a Soviet citizen, whom I saw in Holland, has lately visited the Soviet Union for the second time and has described his impressions in a book written in Russian titled *Again in the Mother Country* (The Hague, 1955). Although he travelled in Russia in the peak of the anti-religious drive of 1954, Lukin found the people very friendly. The crowds in the churches were larger than ever. In the Moscow Cathedral he found "people of all ages, plenty of men, many young people of both sexes. . . . There were many children, too. The latter usually stand in the front ranks. With what patience and piety children attend those long services, always standing throughout! I was much moved." (p. 10) In All Saints Church in the Sokolniki district of

Moscow. 150 baptisms are performed every Sunday. The church is very popular with school children. More than 5,000 of them request intercession services before spring examinations. In the great Holy Trinity Monastery near Moscow the crowds were the largest ever. At one service attended by the Archimandrite, 120 clergy celebrated with the Russian Patriarch while 50,000 lay folk crowded the churches and courts of the Abbey. In Leningrad the Archimandrite found the same crowds. The churches were full of young and middle-aged people. The elderly were very few. The men were very numerous, more of the professional type; but workers were almost equally numerous. In Leningrad there are fourteen churches and one hundred and fifty priests for four million people.

The Archimandrite summed up his impressions as follows. "Once while talking to a priest in Moscow, I asked him: 'How is it possible for people to preserve their religion when religious instruction of the generation does not in fact exist?' The priest answered: 'Father Dionisios, you yourself witnessed how people look to us and how many young we have. It is, therefore, clear that the Faith is alive. The Faith does not depend solely on school instruction. Seeds of Faith fall into souls without such an instruction. How it happens we do not know. Yet these seeds enter souls and mature there till suddenly they become visible. How it happens we cannot explain, but it is a fact. This is the mystery of soul.' " (p. 44)

The Communist educationalist, K. A. Radin, provides the answer in *Atheist Education of Children in the Family* (in Russian, Leningrad, 1955). Several cases are quoted where children in the Communist families, where parents are atheists and no religious books were ever kept in the home, were found to be deeply religious and churchgoers. They learned about Christ from their schoolmates, or rather, from the latter's grandmothers.

The Clergy

Mr. Alec Horsley, a liberal Quaker who visited the Soviet Union in November 1954, with the British Churchmen Delegation, described his impressions in his diary *Russian Journey*, published in London in 1955. He found enormous crowds in churches everywhere. According to Horsley, "75%-80% of the children born today in Russia are baptized, but perhaps less than 40% of the

couples are married in church, although the number who do so is increasing." (p. 14) Mr. Horsley has a good opinion of the Soviet clergy. "I think," he writes, "I ought to remark on the high standards set by the various grades of priests that we met, from the Patriarch downwards. As a group, they would seem to be spiritually-minded, kind, thoughtful, modest, warm-hearted and lovable. And this is saying a great deal from one like myself who has little sympathy with their method of religious observances." (p. 19) As to the piety of the Russian clergy, he writes: "The clergy are a set to themselves and it was interesting to see Father Igor in tears during the Communion Service whilst others were very near to it. The longer one stayed in Russia the easier it was to understand the Russian mystic. To me it is a land of prayer, but of a very personal kind, which may so easily divide one from the broad mass of people." (p. 23) The large crowds attending Russian churches bring corresponding offerings. This provides ample funds to maintain for the clergy a standard of living similar to that of the highest salaried men in Russia and comparable to the standards of the best paid European clergy. Much is spent on a theological education.

While it is very difficult to estimate how many priests the Russian Church has, the number of the theological students is known more or less exactly. There are now about 2,000 as against 20,000 in 1914. The difference appears very great, but it is much less so in reality. While today practically all theological graduates are ordained, in 1914 only a fraction of them finished their course.

What kind of education do these new theological schools give? On the point I gathered much information. In Helsinki, in August, 1954, I met the present Bishop of Smolensk, Rt. Rev. Michael Chub, formerly Professor of Patrology in Leningrad Theological Academy. In 1955, at Oxford, I met Archpriest Constantin Ruzhitsky, Rector of the Moscow Academy, and Prof. N. D. Uspensky of the Leningrad Academy. They came to Britain in July with the Russian Churchmen Delegation. In September two more professors from the Leningrad Academy, L. N. Pariisky and C. A. Sborovsky, visited Oxford. They came to attend the Second International Conference on Patristic Studies. Four hundred-thirty theologians and scholars from all over the world attended this Conference. Catholics predominated with the

Anglicans a good second. There were many Protestants. The Orthodox group numbered twenty-five. Prof. Pariisky read a paper, "Patristic Studies in Russia," and Prof. C. A. Sborovsky discoursed on St. Justin the Martyr. Prof. V. Lossky of Paris, in introducing them, said that this was the first international conference attended by the Russian theologians since 1915.

I met all these Soviet theologians several times and attended their lectures. Archpriest Ruzhitsky, Rector of the Moscow Academy and Seminary, said there are two hundred and ten students under his direction. The number of vocations is increasing. Those who apply must be between eighteen and forty, and must have completed their secondary studies. The large majority of those who enter the seminaries are the sons of workers, peasants and artisans. A number come from the professional and managerial segments of the population. The workers may be considered to be the backbone of the Church in Russia today. The Church is strongest among the miners of Donbass. Those who apply for admission to the seminary must pass before a board of twenty members who inquire the reasons why they want to be priests. They later appear before a medical board which determines whether they possess satisfactory bodily and mental health to be accepted. Eight Soviet seminaries are located in Moscow, Leningrad, Kiev, Zhirovitsi, Odessa, Saratov, Stavropol and Lutzk. The course lasts four years. All accepted as students receive an adequate scholarship.

Academies are located in Zagorsk near Moscow, and in Leningrad. The candidates for admission must be between eighteen and fifty, and must have completed their studies in a seminary, or must undergo an examination in seventeen subjects. The course lasts four years. Twenty-three subjects are taught in the academy. Theoretical instruction is combined with practical teaching. All students regularly preach in churches according to an approved order. Their sermons are afterwards discussed and criticized by fellow students and professors in the academy. During vacations all students are sent to work in parishes—men in Holy Orders, as priests and deacons, the rest as readers, singers, etc.

Prof. Uspensky said that the greatest care is taken to instruct students in the liturgies, rubrics and singing. As many as seven hundred hours are devoted to these during the four-year course. The Russians, while they appreciate a good

preacher and a wise pastor, want their priests to celebrate the Liturgy well and strictly according to the rubrics. In every seminary and academy there are daily morning and evening services. The students are divided into groups. Each group has charge of the services in rotation, ordained students serving as priests and deacons and the remainder as readers, servers and singers. The Znamenny chant (akin to the Gregorian) is preferred to all others. It is necessary to give the liturgies so much study because the old background is lacking. In the past the priest-to-be began to serve, read and sing in the church as a boy. He then went to a clerical school and to a seminary. When he entered the academy he already knew nearly everything in the Liturgy. The students now come from a different milieu, often from godless families. They have not had the years of preparatory ecclesiastical training like those of the past possessed. There is no religious teaching in the schools or churches for groups of children, as in Yugoslavia; but parents and priests may instruct children at home. This is impracticable for priests because of the acute shortage. Because the seminary facilities are inadequate, a good many young men are ordained without passing through a seminary. Such priests have a special summer course in their dioceses and are often correspondence students in seminaries and academies where they go for examinations. The number of those who want to enter seminaries is large. In Zhirovitsi there were three hundred applications for one hundred vacancies. So much for the Orthodox.

The Baptists

The second religious group in the Soviet Union, about which enough is known, are the Baptists. I described their origin and development in my *Russian Non-conformity* referred to above. When I was in Oslo in August, 1954, the Reverend Mr. Alexander Karev, General Secretary of the Baptist Union of the Soviet Republics, was in the Norwegian capital. He stated in his interview with the representative of *Morgenposten* and others that the Baptists are quite free to preach in their churches. He added that there is an increasing interest in Christianity among Soviet people, including those in the educated circles. The Baptist Union, according to Karev, has 512,000 baptized members and three million associates. There are altogether 5,400 Baptist congregations organized into fifty-nine districts, each supervised by a Su-

perintendent. Baptist congregations are spread all over the Soviet Union. The Central Committee consists of twelve members. The Baptists have no theological college and most of their ministers are part-time, gaining their livelihood in various secular jobs.

Mr. Horsley, who visited the Baptist Churches in Moscow and Leningrad, described his impressions in *Russian Journey*, quoted above. He found the Moscow Baptist church packed. There were many men, but they were rather elderly. The choir of fifty to sixty sang well and the congregation sang, too. "There was a look of quite strong religious resignation amongst them," Mr. Horsley comments. He visited the Baptists of Moscow again on November 21, 1954. The chapel was crowded. Between 2,000 and 3,000 sang, and Americans from the Embassy and several foreigners were present. "It was a most memorable service," Mr. Horsley notes, "and particularly notable was the singing. Canon Raven, Donald Soper and one of the Youth Delegation spoke. Then they sang 'Till We Meet Again,' and waved handkerchiefs at us, and I nearly wept just as I had at the same hymn at my father's 80th birthday. At the end of the service we had a welcome that I can only compare with that given us by the Chinese youngsters in Pekin Square on the night of May 1, 1952. But here we were not only visiting foreigners, we were peace-bringers and also fellow un-Orthodox Christians. We were wafted up into the choir stalls and there, scarcely holding back our tears of joy, we tried to sing 'Silent Night' and 'Oh Come, All Ye Faithful.' There is a world of difference between the handshake at a sheriff's function and that at such a spontaneous gathering of thousands of Baptists who want to bless you and to talk of the unity which prevents war. I know they are easy victims of the Billy Grahams of this life, but they were grand people although one often felt these handshakes meant, 'Don't leave us, our difficulties are too great.' The main problem in Russia is that the Russian people obviously need a religion." (pp. 13-14)

Dr. Ernest A. Payne, General Secretary of the Baptist Union of Great Britain and Ireland, accompanied by other prominent Baptists, visited the Soviet Union in the summer of 1954, at the peak of the attempted anti-religious drive. "We visited," he wrote afterwards in *The Christian* (quoted by E.P.S., Nov. 28, 1954), "Moscow,

Voronezh, Stalingrad, Rostov, Taganrog, Kharkov and Leningrad. . . . Everywhere we went we found crowded churches and we were assured that this is true throughout the Soviet Union. . . . In the city of Kharkov it is necessary to have three services every Sunday, as well as several during the week. . . . We were told that in and around Kiev there are no fewer than one hundred and sixty churches. Some of the largest congregations, we were informed, are in Central Asia and in Siberia. . . . Organized religious instruction of the young outside their home is forbidden, so that youth work of the kind known in the West is impossible. . . . There is a great need of hymn books and Bibles. . . ."

The Bibles are now printed in Riga. The first edition comprised 15,000 copies. It is a reprint of the old Synodal edition but will be in the new simplified spelling introduced after the Revolution. The Baptists applied and received permission to train their ministers in the Baptist College in Stockholm, Sweden.

In London I met the Rev. J. T. Zhidkov, President of the All Union Council of Evangelical Baptist Christians, and had a long talk with him. Mr. Zhidkov stated that the Baptists have now absorbed nearly all other Evangelical groups in Russia. The Russian Baptists are fundamentalists. According to Mr. Zhidkov, the Bible judges people and not they the Bible as to what is to be accepted and what not. He did not like the liberal approach to the Bible of many Western Baptists. He also found their services rather cold and formal as compared with the spontaneity and intensity of devotion among the Russian Baptists. Mr. Zhidkov also told me that the relations between the Orthodox and the Baptists, and with other religious groups are good. Proselytizing among Christians is frowned upon. Besides, there is a great field of work for everybody. The Soviet Baptists, like the Orthodox, are chiefly Russians or Ukrainians by race and speech.

Another large group of the Russian Christians in the Soviet Union are the Old Ritualists, a group which separated from the Russian Church in the XVII century because they could not accept the liturgical reforms of Patriarch Nikon. The Old Ritualists are divided into several groups, the largest of which boasts over three million faithful. They form a province with eight dioceses. In Moscow alone they have over 50,000 people.

(To be concluded)

Social Thinking and Trends in West Germany*

Austin J. App, Ph.D.—Philadelphia, Pa

THAT GERMANY can be expected to stay democratic, that the Weimar Republic failed chiefly because of "the task of liquidating the lost war," that now party caucuses are tending to supplant parliamentary discussion, that West German recovery is a "miracle" only considering the depths from which it started not the level at which it is now stabilizing, and that during the postwar chaos "the family tie proved to be one of the most reliable surviving factors" (p. 116)—these are the chief conclusions presented in the new *German Social Science Digest*.

Written in good English, this *Digest* (Classen Verlag, Hamburg, cardboard, 169 pages) shows not only what social changes are evolving in Germany, but also what the most advanced German thinking about them is. In the *Digest* a group of private citizens—scholars, writers, industrialists, labor leaders—have listed, annotated and digested the most important books and papers published in Germany since 1945 dealing with politics, industry, labor, family and children. Their purpose is "to further understanding between the United States and Germany;" their name is *Atlantik-Bruecke* (Hamburg 13, St. Benedictr. 52).

The *Digest* not only describes past and present social phenomena, but probes into future possibilities. It can, therefore, be of import for us in America; for it must be recognized that, just as Germany and America until 1945 pioneered the most advanced weapons in the world, alas against each other, so they have been and still are two most advanced pioneers in social thinking. Often America is first with a good innovation; sometimes Germany leads. Some of the German advances are disclosed in this new *Digest*.

Anxious that their country remain a democracy, German scholars show that since 1906 Germany has steadily progressed towards this representative form of government, the Hitler interruption notwithstanding. The Weimar Republic failed be-

cause of the unjust Versailles Treaty; because, with its proportional representation, it was trying to be "too democratic;" because of the unfortunate Article 48, which suspended the Constitution in an emergency, thus enabling Hitler to rise to power legally.

But after World War II the victors themselves administered Germany until 1949, dismantled, quartered and starved it, so that the Bonn Republic, created in 1949, is not associated with defeat and starvation but with the recovery. Favorably, it has avoided proportional representation, has nullified fringe parties and is moving towards a two-party system. Questionably, it is becoming more a *party* state than a parliamentary state: questions are more often settled in committees along party lines rather than in parliamentary debate. Unfavorably, the present government lacks a second chamber (like our House of Representatives); its federal president has too little power; its voters are apathetic, and, worst of all, it comprises only a rump Germany. As another danger, the present Constitution favors "the judiciary as against the legislature and the administration." (p. 39) This is one of several instances in which the determination to avoid faults in the Weimar Constitution led to opposite flaws. (It is of interest to note that America seems to suffer from the same over-emphasis of the judiciary: in *U. S. News*, May 19, 1956, Governor James F. Byrnes, former Chief Justice, declares categorically: "The Supreme Court must be curbed.")

The apathy of the German voters seems to extend only to national politics. In local and civic matters they are more active than ever before. Unconditional surrender left the nation destroyed, one-fourth under Polish administration, another fourth under Soviet domination, so that the half now under Bonn cannot be expected to arouse a great national enthusiasm. Furthermore, the "*Ohne uns*"—"Count us out" attitude was also induced by the indiscriminate condemnation of nationalism by the victors. This apathy in na-

* This article represents an appraisal of *The German Social Science Digest*, the first issue of which appeared a few months ago. (Ed.)

tional matters underlines the importance of soon getting Germany re-integrated territorially and united politically.

Stability of the Family

The political apathy, as well as a sort of narrowness of interest among many Germans (which some of us notice when we visit Germany and Austria), suggests that the collapse of 1945 left the people so near chaos that only allegiances to the smallest social units could be maintained. Complete chaos prevails when every person fends only for himself. What kept the German people from this in the midst of expulsions, dismantlings and starvation was their loyalty to their families. What saved them was "during the collapse of law and order and the social chaos of the closing period of the war... (was) the high degree of stability in German family life, and, where families had been torn asunder, to the persistence of family consciousness and tradition." (p. 117) From its first center in the family, the German circle of allegiance and loyalty widened to the place of work, the village, the province—but has not yet reached the national circumference.

In industrial relations, the loyalty of the German workers to their employers has led to most noteworthy progress, not only in production, but also in industrial relations. After the bombings and dismantlings, it was only "a combination of initiative and skill on the managerial side and a remarkable spirit of discipline and loyalty on the side of the workers," (p. 120) that made the economic survival of Germany possible. From this mutually interdependent experience has come a sort of "Partnership in the Factory." (p. 120.) For example, "in the steel industry, indeed, the workers were granted equal rights of opinion in the supervisory committees."

The *Digest*, while giving figures on the German economic recovery, shows that it is spotty and that "the rates of normal growth since 1952 have been even smaller than before the war." (p. 63) But the rise since the victor-managed low in 1947 looks like a "miracle," for then industrial production had been forced down to less than ten percent of the pre-war level, and from "more than 3,000 calories before the war... the actual allocation of foodstuffs in the various states of West Germany had dropped to about 700-800 calories per capita per day... by the middle of 1947." (p.

60) To these figures I can only exclaim: "What a monument to Morgenthauism and man's inhumanity to man!" In pre-war Germany people had more than 3,000 calories; in war-blitzed Germany in 1943 they had more than 2,000 calories; in defeated Germany, in the middle of 1945, they still had about 1,400 calories; but in 1947, two years after their "liberation" and occupation by the democratic "re-educators," they were starving on 700 to 800 calories a day!

Birth of a New People

Certain other social factors and changes are described in the *Digest*. To me the most significant is what one researcher calls "the birth of a new people compounded out of native Germans and expellees from the East." (p. 114) The war and post-war mobility of population seems to have provided the melting pot which centuries too late is finally welding the Teutonic tribes into a German people! Perhaps accelerated by the same causes, "a far advanced breakdown of social distinctions" (p. 115) can be noted. All kinds of people socialize with each other now and intermarry, more nearly as in America, who formerly were separated by barriers of station.

Women are achieving a more equal status, like their sisters in England and America. In the family, the wife and mother tends to share authority and prestige with the husband and father. Often she is a breadwinner outside the home. Women seek and get places in the professions and in industry. They shy away from domestic occupations. (p. 143) Young women, however, still prefer matrimony to a career, and married women do their best to stay married. Though with so many more women than men, the competition for men induces a "great number of divorces." The large family is also disappearing—not only does the number of children decline, but the relatives, old and young, who formerly often lived under the same roof, now tend to live by themselves. (p. 150)

Young people are much more stable, less delinquent, than the disruptions of the war led one to fear. They are more integrated into the family and into adult activities, and are not interested in isolating mass youth movements. They, along with their parents, are intensely interested in their educational and professional advancement. Parents who lost everything feel that vocational training is the best endowment for their children, the

surest road to economic security, and the quickest and only way to regain some of the family's former prestige. Merely cultural pursuits suffer some neglect, as though they were an impractical luxury. Parents sometimes want their children to master professions above their talents. A time might come when there may be too many doctors and too few patients, too many clerks and too few cooks. So far, however, this drive for training has been all to the good.

The *Digest* does not devote a special article to religion. But in discussing Wieck's monograph, *Die Entstehung der CDU*, it describes the notable "effort to bring about a reconciliation of the Christian groups" and to re-establish democracy "on the basis of Christian doctrines." (p. 45) Catholics and Protestants now cooperate in a single party, the Christian Democratic Party (CDU), and while

the Catholic Center Party was revived in 1945, it is almost completely excluded "from the political field." (p. 45) One gathers that the catastrophe of 1945 has taught sincere Christians, Catholics and Lutherans alike, to work together politically for a Christian Germany, against pagan "isms" from the left and the right.

The above paragraphs give a shorthand sketch of the interesting, solid and pertinent information about modern Germany contained in the new *German Social Digest*. On the whole, these digests of German social studies leave one with the feeling that Germany is emerging from its *via dolorosa* Christian and democratic—with family ties better than ever, with progressive industrial relations, with the will to work, to learn, and to get along with one another and with the rest of the world, not least with America.

Warder's Review

Unrestrained Consumption

A "QUIET REVOLUTION" in consumer's habits has been going on in America especially since World War I. Coupled together with a seemingly insatiable desire for material goods on the part of the consumer has been the consumer's increasing use of installment or various other deferred payment plans. Essentially the deferred or time payment plan means the consumer pays tomorrow for what he consumes today, that means, he pays not only for the product but also interest of some sort. It is known to us under the general terms of consumer credit.

Some writers, particularly those who write on behalf of the various money lending agencies in our economy, refer to consumer credit in the glowing terms of "that indispensable bridge between modern production and consumption." They also write: "Because it [consumer credit] has provided the means for the great mass of the people to have autos, washers, refrigerators, television sets, radios, and work-saving devices, it has produced great prosperity and has made the life of the average American easier and pleasanter than any people has ever known."

There is considerable question concerning the

causality ascribed to consumer credit in such statements as this. However, consumer credit certainly has facilitated the acquisition of material goods. We need but consider the Federal Reserve Board's September statement which reported that total consumer credit outstanding had reached a new high of \$37.1 billion at the end of July, 1956. This figure on consumer credit included installment debt, charge accounts, single-payment loans and other types of non-installment credit. Considered by itself the installment debt alone is \$29,000,000,000. In 1946, shortly after the close of World War II, installment debt was a mere \$4,000,000,000.

Quite naturally those who extend credit in one form or another are interested in the consumer's desire for a plethora of material goods. They stand to reap tremendous profits from it in interest charges and the interest on the \$37.1 billion consumer debt staggers the imagination. Also, it is true that many credit extending agencies are not too scrupulous about the interest rates they charge. But, we must remember that money lenders need someone who will do business on credit. In our day the money lender is doing a large part of his business with the American consumer. We ask: what is the basic reason for this

obviously unhealthy twentieth century phenomenon?

The Canadian Bishops in their 1956 *Labor Day Statement* give what, to us, seems a sane and forthright analysis. The section of the Bishop's Statement concerning the problem reads:

"An increasingly serious modern disease is the desire to consume goods beyond the limits of reasonable need. Modern advertising, driven by an ever-larger production of goods, strives ceaselessly and by all means to create a climate of opinion in which men and women are never satisfied but must, to be 'normal,' buy more and more material possessions. To make this possible, credit is freely extended by merchants and others so that most things may be had on 'time-payments.' In the struggle to meet these payments (to which substantial interest charges have been added), those whose earnings are sufficient for all reasonable needs find themselves living from hand-to-mouth and falling into the hands of money lenders. The Holy Father has spoken bluntly:

"Morally healthy people are those who in all their material needs put necessary things before the merely useful or pleasurable. They do not let themselves be dragged into unrestrained consumption, the cancer of present-day social economy.'" (Address on Housing, Nov. 21, 1953)

The Canadian Bishops do not rest their case at this point but offer a remedy for the cancer of unrestrained consumption. Their Statement continues:

"We urge upon all the development of a sense of responsible thrift. Credit Unions are an excellent means to this end and are, at the same time, an introduction to and an encouragement of that social and economic co-operation between men that is truly Christian."

HARVEY J. JOHNSON

Archbishop Giovanni Battista Montini of Milan advised the third National Congress of Italian Writers that: "There are those who say it is necessary to have experience of evil in order to write about good. This is not true. Above all things, keep yourselves pure and do not be afraid to put great theses in your writings. It is my wish for you," said the Archbishop in conclusion, "that your writings may in the first place be a communication with God before they are a communication with men."

*Natural Parity Right Goal**

"SIPHONING FUNDS from the federal treasury to the pockets of farmers is the principal means proposed and used by politicians to increase the net incomes of farmers and put them on a somewhat greater equality with other groups. By politicians, we refer to those who work by political means.

"True, it is expected that throwing land out of use in the 'soil bank' plan will decrease production, and thereby give farmers higher prices in the markets. But will this greatly decrease production? The poorest acres will be thrown out, and the good acres will be farmed more intensively. The money paid to farmers for throwing land out of use is likely to amount to a great deal more than any increase in returns from farm products the plan will bring about.

"Thus, instead of doing something to remove the cause of farm disparity—and the cause is extortion and profit-piling in nonagricultural lines—the politicians seek to do a little evening up by paying subsidies to farmers. This is not a cure, but only an arbitrary and capricious palliative. It makes farmers wards of the government, and, because of numerous regulations, undermines their freedom.

"The long-run cure for farm disparity is cooperatives, carried clear through, both in marketing and procurement. These subsidy programs, thinks J. K. Stern, president of the American Institute of Cooperation, might eventually weaken or wreck farmers' cooperatives, by killing the farmers' pioneer spirit and faith in themselves, so that they would no longer strengthen existing cooperatives or build new ones.

"Farmers should look upon subsidy programs only as temporary expedients to prevent financial disaster until the fundamental remedy can be worked out. They should never accept as permanent a freedom-destroying program of leveling-up subsidies, but should hold tenaciously to the ultimate goal of natural parity in the market places."

* An editorial by L. S. Herron reprinted from the September, 1956, issue of *The Nebraska Co-operator*.

Contemporary Opinion

IN OUR BID TO PREVENT the countries of Asia and the Middle East from falling within the Soviet orbit, we have too often acted as though money alone could buy allies. The financial aid is necessary, as a means of helping a country to stand on its own feet eventually—but we cannot be satisfied with offering only a way of living without a way of life.

To put it another way, it is the old story—inexorably proved all through history—that ideals are more powerful, in the final analysis, than deals. The Soviet Union has long recognized this. Kremlin material aid to the countries within the Soviet orbit and to the neutralists has been negligible. Instead, the Communists offer ideals—perverted, certainly, but eagerly grasped by nations living in a spiritual vacuum. It is one of the modern paradoxes that the Communists, who serve anti-God, should have a greater practical realization than the Christian West of the truth that man does not live by bread alone.

The Casket, July 26

If the Russian Revolution had been a purely Russian political development, provoked by internal Russian social and economic tensions, the whole history of the last forty years would have been different. Yet it does not seem to be sufficiently understood in the non-communist world, far less at any rate than within the Red Empire, that Russian has rather been the culture in which the poisonous bacteria of communism was nurtured and multiplied after—yes after—it had been discovered and bred in the spiritually devitalized and hence decaying brains of certain typically Western thinkers of the 19th century.

In a bitter attack upon "sham plebeian ignorance" of the masses, Lenin himself wrote: "The theory of socialism grew out of the philosophic, historic and economic theories that were elaborated by the educated representatives of the propertied classes, the intellectuals. The founders of modern scientific socialism, Marx and Engels, themselves belong to the bourgeois intelligentsia (of Western Europe). Similarly in Russia the theoretical doctrine of Social-Democracy arose quite independently of the spontaneous growth of the labor movement; it arose as a natural, inevitable outcome of the DEVELOPMENT OF IDEAS among the revolutionary socialist intelligentsia."

It is because communism's real intellectual roots are in the West that the Russian Revolution, probably the most barbaric manifestation of unmitigated terror which history has ever recorded and is still recording, has been able to attract, despite its savage bestialities, a vast army of apologists outside Russia's own borders.

Communism thus managed to achieve the amazing feat of committing atrocities which would have nauseated the civilized world of the 20th century, if it were not for the affinities in the realm of ideas with that whole confused Western philosophy of atheistic materialism rebelling against God's order established for all creation.

ROBERT KEYSERLINK
The Ensign, June 30

Today, man's freedom and respect for human dignity is endangered by our modern society. Pope Pius XII has described this depersonalization of the individual in these words: "In large measure his identity and name have been taken away from him; in many of the more important activities of life he has been reduced to a mere material object of society, while society itself has been transformed into an impersonal system and into a cold organization of force."

The very bigness of our corporations, our giant unions and the biggest power bloc of them all—the federal government—threatens to swallow up the individual, strip him of his individuality and reduce him to a mere number on an IBM card. Confronted with bigness in business, labor, government and agriculture, the individual, in order to exercise his economic freedom, must operate through political means and other pressure groups. In these groups, the individual is apt to lose his identity as a person and as a result it is difficult for him to voice opinions about detailed policies. These groups, which started out to serve the needs of the individual, soon begin to dominate and control his life.

When society reaches this point, it is just a step away from the thinking of Karl Marx which looks to the government for the removal of all injustices. The State soon begins to think that man is made, not for God, but for the State. And under the circumstances, inasmuch as the State has little respect for the individual human person,

it begins to shove people around on the mistaken notion that there is no good greater than a material good. It is not a pretty or a wholesome sight to see unions and corporations—each trying to outdo the other in strength and power—rushing to the federal government in the hope of getting ammunition to wage war against the other. That road is a dead-end and leads straight to Socialism and the ultimate loss of human dignity.

DR. FRANCIS J. CORRIGAN

Address: to the Catholic Union of Mo.
Sept. 16, 1956

We are rapidly arriving at a time—if, indeed, we have not already arrived at it—when masses of people do not really want anything until they are told they want it. A thing becomes important because they read about it in the press or hear about it on TV and radio. More and more of their interests and tastes have to be created rather than reflected or catered for. This does not mean that if the *Daily Flash* and the *Sunday Bash* linked up with the Third Programme, cricket and football ground and cinemas would be deserted. . . . It is not quite as simple as that. But it does mean that more and more a vast public decides what is and what is not important on the basis of the attention it receives in the press. Only so much attention, so much space and time, can be given. If "Snookums" has to be highlighted, then all the work of the U. N. special agencies may have to be left out. If television announcers and models are in, then teachers and nurses are probably out. So day after day a false picture of the world is flashed on to millions of innocent minds, whose education, no matter how much we spend on it, largely fails to screen them.

J. B. PRIESTLEY

The New Statesman And Nation
August 25, 1956

Homo sapiens has the sharp-set sagacity to observe all manner of things about him, what they do and how they work, and he has the keen cleverness to arrange and adapt them to the satisfaction of his needs and desires. This great dual endowment of sagacity and cleverness has enabled him in the first place to survive, then to gain dominance in the struggle with physically stronger animals, and finally to harness all the forces of nature in building up the most elaborate apparatus of civilization which, with delusions of

grandeur, he glorifies as the achievement of supreme intelligence.

Considering modern society's calamitous estate, however, one is prompted to doubt that either intelligence or wisdom have played any sizeable role in the process. In fact, the inordinate lack of balance between the two sets of forces—abounding sagacity and cleverness on the one hand, and mere sporadic intelligence and wisdom on the other—accounts for the seeming anomaly as to why man's ingenuity has found so much unintelligent use, so that he may in the long run easily perish through his own inventions and discoveries.

Sudeten Bulletin, July-August, 1956

Fragments

FATHER KARL ADAM, one of the great living theologians, will observe his 80th birthday October 22. He is the author of many books including *The Spirit of Catholicism* which has been translated into eleven languages from the original German.

An astounding total of 41,553,000 students will attend American schools this fall, an increase of 1,754,300 over last year. Colleges and universities will enroll more than 3,000,000. Catholic schools including colleges will have more than 4,000,000 students.

In July, the Egyptian government issued an edict ordering the National Bank of Egypt to close on Friday, the Moslem Sabbath, and remain open Sunday. Since then, foreign banks, oil companies, industrial and business concerns and some other institutions have been closed Friday. Christians employed on Sunday are given three hours off to attend religious services.

At a Governor's Conference not long ago, Governor Frank Lausche of Ohio warned against Federal aid to education: "With control of the purse will come control of the curriculum."

"It is to be regretted that we do not do more to diminish the propaganda effect of the social panaceas of the Communists by being more aggressive and militant in making known our own principles and programs." (Archbishop A. Carboni, in *Zealandia*, May 24.)

THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

Crisis in Agriculture

FARMING IS BASICALLY a subsistence occupation, rather than a venture for business or profit. The transformation into a business venture is to a large extent the cause of the present difficulty.

Prior to World War I, this nation was considered an agricultural nation that was producing great quantities of food and fiber for export. Much of the manufactured goods were imported. Industry was protected through high tariffs in order to build up our struggling factories. Agriculture was not, and is not now protected.

World War I brought about radical changes in both agriculture and industry. Most of Europe, Russia and Japan were engaged for four years in a death struggle. In 1917 we were drawn into the war; however, this nation was spared the scourge of battle. Cannons and destruction made peaceful production of food and the other necessities of life and weapons of war impossible, or at least greatly impeded it in Europe, so that the U. S. A. was called upon to expand its facilities in agriculture and industry in order to supply the needs of the warring nations during and for several years after the war. At the request of the government, the cultivated acreage was vastly increased. The great plains west of the Mississippi on which cattle and wild animals roamed, were put under the plow. Prices of farm products advanced rapidly and with them, land prices. Farmers bought up land at exorbitant prices, largely on credit.

Research and invention made many farm implements available. Instead of the horse-drawn single furrow plow, planter and cultivator, gasoline motored implements came into use. Instead of plowing or planting a single row, the double, triple and even four-row implement came into use. Instead of the operator working five or six acres per day, he was able to work many times that acreage. This was the beginning of commercial farming and the beginning of the end of the family farm. This is the transformation which has changed farming from a subsistence occupation to a business.

With the new and advanced farm machinery came advanced methods of farming, better use

of land, use of fertilizers, much of which must be credited to the fact that our farm youth studied farming as a science at state agricultural colleges, which necessarily brought greater production and surpluses.

At the end of the war, Europe, Russia, Japan and part of Asia were bankrupt. Much destruction had been wrought; most of the world was dependent upon the U. S. A. for food, machinery and supplies. This changed, however, as the manpower of the warring nations was released and was directed to the rebuilding of its farms and factories. As the demand for our products diminished, surpluses began to accumulate, prices declined, and conditions became bad. The farm mortgage debt was overwhelming and could not be met; foreclosures began to increase.

During the latter 1920's the farm problem became a political question and every Congressman and Senator had a pet remedy. This resulted in Federal aid for farmers in 1930 and continually since. Notwithstanding all of the panaceas, the problem became progressively worse. There were tremendous surpluses of all basic farm products. World War II rapidly absorbed these surpluses and created shortages instead.

War needs intensified the problem; the demand for food, fiber and goods became more acute. Rationing had to be resorted to to make sufficient food and supplies available for everyone. Home building was stopped, except rental houses for war workers. Autos could be bought only on the black market.

The government encouraged farmers to increase production. Prices went up and farmers were prosperous. They increased their cultivated acreage. Land that should have been used as grazing or forest land was put into cultivation and this condition continued for several years after the war ended. When signs of trouble appeared, they were solved by yet another war. Although the Korean was not of the same scope, it did bring some relief—and that only temporarily.

At this time the small farmer is all but bankrupt. He cannot earn his livelihood. There are approximately five million farms in this nation. Two million of these produce between 85% and 90%

of all the food and fiber, while the remaining three million farms produce between 10% and 15%. (*U. S. News and World Report*, July 15, 1955) There are 2,682,000 farms which sell less than \$2,500.00 worth of produce per year per farm. About half of these farmers have jobs in town. (*Readers Digest*, June, 1956).

On the other hand, a statistical report printed in the *Congressional Record* for August, 1955, tabulates the production for the year 1954 of cotton, corn, wheat and rice in thirty-seven states of the Union. Eighty farms in sixteen states produced 61,269 bales of cotton, an average of 766 bales per farm, and received \$10,741,726.00 or \$130,220.00 per farm. One-hundred-five farms in twenty-two states produced 1,724,456 bushels of corn, an average of 16,423 bushels per farm, or \$25,455.00 per farm. One hundred-eighty farms in thirty-six states produced 3,988,046 bushels of wheat, an average of 22,155 bushels per farm, or \$48,298.00 per farm. Thirty farms in seven states produced 830,272 hundredweight of rice, an average of 27,676 hundred-weight per farm, or \$133,675.00.

It may be of interest to know that five Texas farms produced 10,809 bales of cotton and received from the Commodity Credit Corporation for \$244,783.00.

The above list was compiled for Congress and represents only five farms in each of the states listed and is cited for the purpose of demonstrating the fact that commercial farming is benefiting mostly from the government price support policy.

In 1940, 30.5 million people were living on farms, or 23.2% of the total population. In 1954 it has been estimated that the percentage had dropped to 13.8% or twenty-two million people and the flight from the farm continues. (*U. S. News*, July 15, 1955).

There are many reasons for the farm problem. The primary reason is over-production, and the cure is to bring production in line with demand and no price support or other political remedy will ever solve the difficulty.

Why over-production in face of the rapid increase in population?

Our eating habits have changed. We eat less starchy food and more meat, eggs and dairy products, fruit and vegetables. Wheat consumption has dropped from 310 pounds per year per capita to 173 pounds in the last forty-five years. The government-support program has priced dairy

products out of the world market and even the domestic market. As the price of butter rises, the housewife purchases oleo as a substitute, and butter and cheese wastes in government warehouses. Secretary of Agriculture Benson made a deal to melt some of the government-owned butter to sell it to India at twenty-three cents per pound. Political pressure forced him to abandon the trade. He is not permitted by law to sell on the domestic market at less than the support price because it will depress the price. He is not permitted by the State Department to sell in competition in the world market because of protests from foreign nations. Neither do these nations want us to give it away because it will have a disastrous effect upon their economy. Some nations were willing to accept these food products, provided we would pay the freight to deliver them to their doorsteps.

Cotton is in an even worse position. Many synthetic substitutes have been discovered to replace cotton; but the greatest contribution to the loss of demand is the fact that we have priced cotton out of the world market, while there is the constantly increasing production in foreign lands in Brazil, Egypt and Mexico. We must compete with cheap labor in these lands and improved methods of farming taught them by our experts sent there under the Point Four program and with the help of foreign aid, liberally dispensed by our State Department and again because of the policy of the State Department, which is more solicitous of the welfare of foreign nations than of our own people. Lastly, notwithstanding an eight million acreage reduction, there is an increase in the number of bales. Improved methods of farming and the use of fertilizer is responsible. As a result, we have millions of bales in storage with storage costs, interest and other overhead multiplying the cost.

Is government price support the solution? The inventory of the Commodity Credit Corporation as of February 29, 1956, published by the Department of Agriculture, shows a present investment of \$5,783,346,802.16 at cost. It includes (on hand) 7,214,630 bales of upland cotton and 90,709 bales of extra long staple cotton, plus 425,709,777 pounds of linter, 846,270,626 bushels of wheat, 13,098,267 cwt. of milled rice, 1,672,643 cwt. of rough rice, 114,107,163 pounds of butter, at a cost of \$68,034,037.00; butter oil, 10,073,929 pounds; 309,818,977 pounds of cheese; dried milk, 119,264,156 pounds—cost \$20,473,372.00. Most of this cost has been charged off

through a loss reserve. There is in storage 744,-618,750 bushels of corn—cost \$1,291,472,487.00, of which \$504,277,000.00 has been charged off as a loss. Millions of bushels of barley and beans, oats, grain sorghum and other farm products, too numerous to mention, are included in the cost above mentioned. During the year, donations from inventory of Commodity Credit Corporation totaled \$250,412,578.00, which included 16,430,122 pounds of butter, 692,358 pounds of cheese, 36,-018 pounds of dried milk and 1,08,325,894 pounds of whole milk, of which \$140,911,801.00 was given to foreign nations.

Limited space does not permit me to deal with the vast operation of the Commodity Credit Corporation—the unbelievable cost, waste and loss. I shall give only one item covering the period from 1948 through 1955: the total wheat collateral acquired, \$3,863,500,674.00. Carrying charge for this item is \$1,028,770,162.00. It is estimated that present cost of storage is \$1,000,000.00 per day. Add to this the cost of the army of men and women engaged in managing the operation. *Readers Digest* for April cited the case of De Kalb County, Illinois, where the government had 180 full or part time employees. There are 3,000 counties in the United States. The new soil bank program (which in fact, it not new) is a warmed-over version of the program used in the early Thirties which resulted in untold corruption and fraud. It will add many more men in order to administer it, with more cost, more waste and more corruption. Will it solve the problem? Let the past experience answer.

Congress has appropriated for use of the soil bank alone \$1,200,000,000.00, and \$1,952,000,-000.00 for support of the farm program.

Other factors entering into the farm program are many. There has been a complete change in the methods of farming. The horse-drawn plow, cultivator and other farm implements have gone. The gasoline motored implement has replaced the outmoded implement. Instead of a single furrow plow, single row planter and cultivator, the new farm machinery plows, plants and cultivates two to four rows. The gasoline engine does not tire. It can operate twenty-four hours a day. Only the operator needs to be changed. A five or ten thousand acre farm can be managed by one supervisor as easily as a one hundred acre farm.

The relative cost of operating a 1,000 acre (or more) farm is, of course, much less. The cost

per acre is less; consequently the cost of production is less. The cost of a one hundred acre farm, black land, is a minimum of \$25,000.00, depending on character of improvements. The cost of 1,000 acres is much less per acre. The return on investment, taxes, repairs and upkeep, plus cost of living of the farmer, makes the one hundred acre farm uneconomical, so that, government price support will not insure a profitable operation. At present wages of \$1.00 per hour, a farmer cannot operate his farm with manual labor. It must be remembered, too, that unskilled labor is now receiving \$2.00 per hour and manual labor is not available. Taxes—state, county, school and road—have increased greatly, an average of forty-six per cent since 1946. Federal income taxes have more than doubled since 1940, and last and most important, the purchasing power of the dollar has declined approximately fifty per cent. In case of trucks, tractors and other farm machinery, it has declined about sixty per cent. Our standard of living has reached a level far beyond that of any other nation and this has created another problem for the farmer that cannot be met out of present income.

It must also be conceded that the entire economy has undergone a radical change which started with the turn of the century and has progressed steadily. In every activity—banking, merchandising, manufacturing, as well as farming, the small independent operator has been forced out. Only institutions with vast capital structures—million and billion dollar corporations—can compete. The automobile industry is an example. In 1924 there were eighty-eight independent factories. Today there are six: Three are operating against great odds. There have been mergers, but even this has not helped much.

In the flour milling business, the same has happened. Nearly all of the small mills have closed or have been swallowed up by larger operators. Only a limited number are able to carry on. In banking, multiple mergers have created giant octopuses. In merchandising, the chain store, with its super markets, made competition impossible for the independent operator. In farming, as above stated, the large mechanized farm has replaced the small family farm. These statements need no citation to support them. They are obvious.

What then is the solution for our farm problem? How can we solve it: It must be admitted that the program of farm supports and subsidies has failed

miserably and a continuation must eventually result in national bankruptcy. Waste is not a cure for a failing venture. The cost of the farm program, to which I have merely alluded, is only a very small part of the money paid out by the government. And that cost, or waste, must all be paid by the people, our government has been operated under the Keynesian (British Socialist) theory that it is immaterial how much the government owes, since it owes it to its own citizens; hence, the important thing is to borrow and spend. On that theory, the federal debt has increased from nineteen billion dollars in 1932 to 276 billion in 1956; from total federal expenditures in 1932 of less than five billion dollars to seventy-two billion in 1955-56. The result—our bank accounts, our savings accounts, our insurance, our promissory notes and bonds of every description have been reduced in buying power to one-half. That is why you pay \$3,000.00 for a Ford automobile that you could buy for \$1,000 twenty years ago—depreciation of the buying power of the dollar, plus tax to pay the interest on the debt and to raise the needed funds to pay an army of government employees, who increased from less than seven million in 1932 to more than twenty-three million presently, plus the billions of dollars for foreign aid; 143 billion has been given away since 1917.

Since we are producing more cotton, corn, wheat, rice and other farm products than we can consume, we must, of necessity, sell in foreign markets. We must sell at world competition prices. To do this we must reduce the cost of our product, or we must subsidize the producer, or we must reduce production. We have tried the latter two remedies and did not cure the evil. The mass production farmer is seeking to achieve the first alternative. To him the government is paying between eighty-five and ninety per cent of the total farm support money.

I am fully aware that we are dealing with a world situation. We represent only a small part of the two and one-half billion individuals of the world, yet we produce a very large part of the consumer goods of the world. Our wages are in most instances many times those paid outside of the United States. We cannot compete with non-American made products. The farmer is not able to do as the big manufacturer, who simply builds a factory in a foreign land and employs foreign labor. For illustration, we can sell cotton to Japan but only if we buy the finished goods from them. They pay their textile workers twelve cents an hour.

The American manufacturer must pay \$2.00 an hour. To permit import of Japanese textiles will put our textile manufacturers out of business. Thus we have a very complex situation.

There is one another possibility that I think is worth trying. However, I also realize that it has many drawbacks and handicaps. Our consumers and producers cooperatives have worked well in certain respects. For instance, in Texas we have had a Producers Dairy Products Cooperative in Cook County which has operated very successfully for many years. We have a number of small egg and butter cooperatives which have worked reasonably well. We also have in a number of communities successful rural credit unions.

It would seem to me that the producers cooperatives could purchase farm equipment, such as tractors, cultivators, plows, planters and whatever machinery is necessary in the operation of a farm and use the same on a joint basis among a limited number of farmers. For instance, if ten farmers, each owning one hundred acres of land, would pool their resources to buy the necessary machinery and farm equipment, it would probably be possible to cultivate the entire 1,000 acres with this equipment. I will not venture to say that it is a practical solution, for I know well that unless strict rules are applied and well understood and agreed to, each farmer would demand the use of the equipment at his own time and convenience. Since ten people cannot use the same equipment at the same time, it may result in disharmony. However, it may be worth a trial in the face of the almost insuperable obstacles now confronting the small farmer.

Our own Catholic rural life program is idealistic and correct, but is not attainable unless we destroy our five greatest evils: big government, big tax, big business, big farming and big labor—all of which are monopolies which destroy and suppress our individual freedom of action, initiative and independence, for which our government was instituted. The people have been lulled to sleep by evil men.

Selfish politicians, selfish interests and government waste must be curbed. Unless this is done, we will end up with a dictator and consequent tyranny, oppression and poverty. The signs are ominous that all is not well with our economy. It may be later than we think.

JOHN P. PFEIFFER
San Antonio, Texas

SOCIAL REVIEW

Bible Reading in Schools Approved

THE READING OF THE King James version of the Bible in public school classrooms has received the approval of the Supreme Court of Tennessee. A state statute makes it the duty of teachers, "To read, or cause to be read, at the opening of the school every day, a selection from the Bible and the same selection shall not be read more than twice a month." This statute was attacked on the ground that it violated both state and federal constitutional provisions guaranteeing freedom of worship.

The Court, Neil, C.J., repelled the attack by saying: "As we view our statute herein assailed we are firmly convinced that the reading of a verse in the Bible without comment, the same verse not to be repeated more than once every thirty days, the singing of some inspiring song, and repeating the Lord's Prayer, is not a violation of the constitutional mandate which guarantees *'to all men a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience'*; nor is it reasonable to suppose that it is *in support of any place or form of worship*, or an effort to *'control or interfere with the rights of conscience'*."

The Court added, on a moot point, that "—it is beyond the scope and authority of school boards and teachers in the public schools to conduct a program of education in the Bible and to undertake to explain the meaning of any chapter or verse in either the Old or the New Testament."

Consumers' Debt

THE FEDERAL RESERVE BOARD'S September, 1956, report stated that consumer credit outstanding, which includes installment debt, charge accounts, single-payment loans and other types of non-installment debt, amounted to \$37.1 billion at the end of July. This was a \$50 million increase during the month and compared with a \$425 million climb during the like month last year.

The Board said that heavy auto and personal loans raised consumer installment debt in July to another new high for the fifth consecutive month. Installment credit, considered by itself, increased \$213 million to a total of \$29.1 billion outstanding. The rise compared with climbs of \$562 million in July last year and \$132 million the like

month of 1954. Total consumer installment debt has pushed to new highs every month since March and auto credit outstanding has been climbing to new highs each month since December, 1954.

The report stated auto paper outstanding totaled \$15.2 billion. This was an increase of \$131 million during July and compared with an increase of \$477 million in July, 1955. Consumers added another \$60 million to their installment debt in the form of personal loans during July. This type of credit totaled nearly \$6 billion at the end of the month. In the other sections of installment debt, repair and modernization loans increased \$11 million and other consumer goods loans also climbed \$11 million.

Consumer Credit Outstanding (Estimates in millions of dollars)				
Increases or Decrease during: Year ended				
Type of Credit	July 31 1956	July 1956	July 1955	July 31 1956
Installment credit, total	29,103	+213	+562	+3,627
Automobile paper	15,208	+131	+477	+2,170
Other consumer goods paper	6,258	+11	+37	+582
Repair and modernization loans	1,674	+11	+8	+104
Personal loans	5,963	+60	+40	+771
Non-installment credit, total	8,400	—163	—137	+620
Single-payment loans	3,033	—66	—91	+438
Charge accounts	3,127	—104	—49	+136
Service credit	1,880	+7	+3	+46
Total Consumer Credit	37,143	+50	+425	+4,247

Archbishop Edwin V. O'Hara

ARCHBISHOP EDWIN VINCENT O'HARA, 75, died in Milan, Italy, on September 11. The prelate, Bishop of the Diocese of Kansas City—St. Joseph, Missouri, was on his way to the International Pastoral Liturgy congress, in Assisi, Italy, September 18-21. He was to submit a report on the Holy week observances in the United States.

The Archbishop was born in Lanesboro, Minnesota, and ordained a priest for the Archdiocese of Portland, Oregon, on June 10, 1905. His many talents marked him for a distinguished life in the service of the Church. During his fifty-one years in the priesthood, Archbishop O'Hara served in many capacities including those relating to Catholic social action. He was consecrated Bishop of Great Falls, Montana, October 28, 1930. On April 15, 1939, he was named Bishop of Kansas City, Mo.

Pope Pius XII conferred upon him the personal title of Archbishop, June 29, 1954. On August 29, 1956, Archbishop O'Hara was named Ordinary of the newly-formed diocese of Kansas City-St. Joseph, Mo.

As a young priest Archbishop O'Hara became a national figure in 1913 through his assistance in drafting a minimum wage law for Oregon. As chairman of the Oregon Industrial Welfare Commission he was defendant in a court case which tested the constitutionality of the minimum wage law.

He served as an army chaplain with the American Expeditionary Forces in France during World War I. After studying in Paris, he returned to the U. S. and served as pastor at Eugene, Ore., from 1920 to 1928. In 1922 he issued the first call for a Catholic Rural Life Conference at which the present NCRLC was planned. The distinguished prelate at that time because the editor of the Rural Life publication, *St. Isidore's Plow*, which later became *Catholic Rural Life*.

From 1920 to 1930, Archbishop O'Hara, then Father O'Hara, was director of the Rural Life Bureau of the NCWC. In 1930 he was named a trustee of the Catholic University of America. As a Bishop he was episcopal chairman of the Social Action Department, NCWC from 1936 to 1942.

In November, 1934, he was named chairman of the episcopal committee of the Confraternity of Christian Doctrine, a post which he held until his death. Archbishop O'Hara was active in directing plans for the tenth national congress of the CCD, held at Buffalo, New York, September 26 to 30. The Archbishop's efforts, which brought a new English translation of the Bible and his work to expand catechetical instruction, were noted by Pope Pius XII in an autographed letter sent to him in October, 1955.

His most recent achievement was his election as President of the North American Liturgical Conference, August, 1956, at London, Ontario, Canada.

Coadjutor Bishop John Patrick Cody, titular Bishop of Apollonia, succeeds Archbishop O'Hara as the Bishop of Kansas City. Bishop Cody was Auxiliary Bishop of St. Louis from his consecration in 1947 until early in 1954 when he was transferred to the St. Joseph Diocese. On August 29, 1956, the dioceses of Kansas City and St. Joseph were combined. At that time Bishop Cody was named Coadjutor to Archbishop O'Hara with the right of succession.

U.S. Farm Assets and Debts

THE U. S. DEPARTMENT OF AGRICULTURE reported on August 30 that total farm assets were worth \$170,100,000,000 on January 1, 1956. This showed an increase of \$3,600,000,000 in 1955 or about two per cent. In 1954 farm assets increased about \$5,000,000,000 or three per cent.

Farm debt which has been increasing every year since 1945 also set a record in 1955. The total debt, including price support loans, was \$18,800,000,000 on January 1. Excluding price support loans, farm debt rose \$1,400,000,000, or about nine per cent, in 1956.

The rise in farm assets, despite declining agricultural prices and income, was attributed almost entirely to an increase of \$3,900,000,000 in the value of real estate. Other assets, including livestock, equipment, stored crops, household furnishings, cash and financial investments, declined \$300,000,000. The Department of Agriculture's report observed that "a strong demand for farm real estate was generated by the need of many farmers to enlarge their operations." The report further noted: "The value of farm real estate was also affected by restricted offerings of farms for sale and by the spread of urban development."

During the two-year period of 1954-55, only two main types of farm assets declined. They were the inventories of livestock and crops. Each was worth about \$900,000,000 less than two years earlier. Larger inventories were on hand but prices were lower.

Gross farm income dropped two per cent in 1955 to \$33,300,000,000. However, net income, under the impact of a one per cent rise in production costs, declined by more than \$800,000,000, or about five per cent to \$15,900,000,000.

According to the Department the net income of farm operators in terms of purchasing power was lower in 1955 than in any year since 1940. The report noted, however, that the income of farmers from non-farm sources constituted "an important supplement." In 1955 the "supplement" amounted to \$6,100,000,000.

West Germany Outlaws Communist Party

ON AUGUST 17, the Federal Constitutional Court of West Germany outlawed the Communist party and its myriad front organizations. The decision by the court was delivered in answer to the Bonn Government's contention filed in November, 1951, that the Communist party was committed to the overthrow of the constitutional

Government of West Germany and the founding of a Socialistic-Communist society through a proletarian revolution and a dictatorship of the proletariat. The court, in a 420-page opinion, accepted the Bonn Government's thesis.

Dr. Joseph Wintrich, president of the court, read the abstract of the opinion which ordered the dissolution of the party and its front organizations and the confiscation of all their assets. The ruling prohibits the party from trying to re-establish itself in other forms or guises. Anyone violating this order will be liable to a minimum of six months imprisonment.

Special police measures were taken to protect the members of the court. Special passes were required of all persons attending the courtroom and the grounds of the Prince Max Palace in Karlsruhe where the court meets. Police guards also were placed around the homes of the eleven judges after many telephoned and written threats were received from anonymous persons.

The decline in the fortunes of the Communists in West Germany resulted mainly from Chancellor Adenauer's Christian leadership. In the years 1949-53 the Communists, who had polled 1,360,000 votes and elected fourteen Deputies to the Bundestag, declined to 611,318 votes and no Deputies in the Bundestag by 1953. The Communists, at the time of the court order, had four members in the city-state parliament of Bremen and only two in Lower Saxony's state parliament. They had several hundred councilors located largely in the Ruhr's cities and towns. The court decision did not rule on the right of state and local Communist officials to retain their offices. The decision also did not affect the legality of the Communist Party in West Berlin which is under four power jurisdiction.

Prior to being outlawed, the Communist party published thirteen daily newspapers with a total circulation of 48,000. They published four weeklies with a combined circulation of 100,000. They also had three monthly magazines and over 600 factory papers. The factory papers were considered by the German government as the most dangerous of the Communist publications.

The membership of the CP currently in West Germany was estimated at 70,000 by Dr. Gerhard Schroeder, Federal Minister of the Interior. Dr. Schroeder said the court's decision would not be followed by mass arrests and mass trials. Only a small number of key personalities among the 70,000 members will have to be "eliminated."

National Conference of Forty Plus Groups

IT WAS ANNOUNCED in Washington, D. C., that a National Conference of Forty Plus Clubs was being formed to aid qualified men over forty years of age to get employment. The groups were started in Boston in 1938 and operate on a mutual-aid basis. At present six city groups are included in the National Conference—those of New York, Philadelphia, Buffalo, Chicago, Los Angeles and Washington.

The job-hunting men over forty years old set up a business office that is run by them to find positions for each other. When a member is employed, he must give up active participation in the group, but may continue interest as a senior member.

The conference said its purposes were: To enlarge employment opportunities for executives and professional men over forty; to facilitate exchange of information among clubs; to serve as a central point of contact with Government agencies and national organizations, and "to educate the public generally, and employers specifically, relative to the economic and business value of mature experience, knowledge and judgment."

Henry Carter, an Alexandria, Va., lawyer, is the chairman and general counsel of the new conference.

Mr. Carter cited the following reasons for unemployment among highly competent older men: 1) the pressure from pension plans which preclude hiring above the 40-to-50 age level. Once an older man loses his position for any reason, he can't get new employment. 2) The large number of mergers and absorptions in big business, which squeeze out many men at the top. 3) Many little businesses are going bankrupt.

World Food Production

WORLD AGRICULTURAL production rose by three per cent in 1955-56, the United Nations Food and Agricultural Organization reported. The main increases were in North America and Oceania, both already having difficulty with surpluses. In addition to North America and Oceania the Far East showed substantial gains in food production. However, the 1955-56 food production per capita in Latin America, Oceania and the Far East was still five per cent less than before World War II.

World trade in agricultural products increased about five per cent in 1955-56, thus, reaching its highest level in post-war times. Despite the year's substantial increase, world trade in agricultural

products is only about five per cent above the 1934-38 level. World trade as a whole has increased by seventy per cent.

The F. A. O. report noted the large imports of grains and sugar by the Soviet Union and Western Europe. Meanwhile, their imports of livestock were reduced somewhat from the high levels of 1953 and 1954. East-West trade accounts for three to four per cent of world trade in agricultural products.

Prices continued to move against the farmer in most countries; the cost of farm requisites increased and farm incomes decreased almost everywhere. The fall in farm prices was not accompanied by any general fall of retail food prices, apparently because of a new increase in marketing margins. The addition to surplus stocks and falling farm prices caused a change in some countries' farm policies. The most important was in the United States, which seeks to curtail production by the soil bank.

After stating that present conditions seem likely to continue during the near future, the F. A. O. report concluded:

"The main problems facing the world's agriculture remain broadly the same. The basic dilemma of most governments is how to reconcile their dual responsibilities to maintain the economic position of farmers and at the same time provide consumers with adequate food supplies at low prices. The deteriorating position of the farm population continues to cause anxiety. In spite of the added urgency caused by surplus stocks only a beginning has been made so far toward reducing production and marketing costs to bring more and better food within reach of the poorer consumer.

"Although some progress has been made in adjusting the production pattern more closely to demand, there is little likelihood of any significant reductions in surplus stocks during 1956-57. Looking further ahead, much depends on the success of the new United States measures in curtailing the output of surplus commodities. The relative stability of the present situation provides a further breathing space for these and other measures to adjust world agricultural production."

77th Katholikentag

FROM AUGUST 29 TO SEPTEMBER 2, 1956, the 77th German Catholic Congress (Katholikentag) convened in Cologne. This year's congress theme was "The Church, Sign of God Among the Nations." Prince Karl Loewenstein, permanent chairman of the Katholikentag central committee that arranged the congress, said that this great convention was meant first of all to be "a meeting of prayer."

More than 800,000 people attended the final meeting of the congress which heard a radio message from the Holy Father and an address by Federal Chancellor, Konrad Adenauer. Included in the meeting were from 20 to 30,000 people from the Soviet zone of Germany. Also, seventy to seventy-five Cardinals, Archbishops and Bishops from many parts of the world attended the congress.

A special feature of this year's meeting was the re-opening of the reconstructed sections of Cologne's great cathedral. The cathedral had been severely damaged during the war, but now is fully repaired.

The imposed division of Germany which has been in effect since the end of World War II was a major concern of the congress. Speeches of Bishops, priests and Chancellor Adenauer emphasized the German national problem and the great need to maintain contacts with the people of East Germany. Study groups of the congress favored cooperation between Catholics and Protestants in reunifying Germany and strengthening democratic institutions. The problem of maintaining the morale of the people in East Germany was stressed by clergy and laity alike.

Pope Pius XII in his radio message to the Katholikentag warned against "the mirage of false coexistence." The Pontiff declared that no compromise was possible between the Church and atheistic communism. There is one condition that must be fulfilled before any "sincere" coexistence is possible, a condition so fundamental that it can not even be discussed: that the Church have "the freedom to live within the state in conformity with her constitution and laws, caring for her faithful and freely preaching the message of Jesus Christ."

The Pope said: "The Church continues to fight, not in the field of politics and economics as she has often been falsely accused of doing, but with weapons that are proper to her—the perseverance of her faithful, prayer, truth and love. Indeed, she offers the sufferings of persecution for the salvation of her persecutors as well as that of the countries and peoples where she is prevented from carrying out her divine mission."

The Pontiff then told the German Catholics they lived in a materialistic world and urged them to "put God above everything else and do something for the service of God and for your faith." Germany, he continued is greatly industrialized, and German Catholics should strive to "confer Christian form and aspect" upon the industrial world in which they live.

Before conferring his benediction on the congress, His Holiness appealed to the Catholics of the world to unite into "an enormous force to insure peace—even social peace." All they need do, said Pius XII, is to be always aware of their common membership in the Church.

HISTORICAL STUDIES AND NOTES

THE GERMAN CATHOLIC ORPHANAGE IN WHEELING, WEST VIRGINIA, 1886-1954

A CATHOLIC ORPHAN ASYLUM was opened in Wheeling in 1856 as an annex to the Wheeling Catholic hospital. The German people cared for the orphans of their relatives in private homes, and only a few orphans were placed in the diocesan orphanage. From 1859 till 1887 the church, i.e., the congregation, did not pay a penny towards the relief of orphans from common funds. Yet the parishioners were liberal in contributing private donations which are not entered in the church books. When in 1886 the Germans were accused of remissness in the support of the orphans, they stated that two-thirds of the total receipts of the orphanage were contributions of Germans. At that time as many as fifty-eight orphans were in care of the diocesan orphanage and only one or two of them were children of Germans of St. Alphonsus Parish.

Bishop Kain, on January 16, 1887, gave the men of the parish the "choice of either patronizing the diocesan orphanage as they did formerly, or withdrawing from it forever, providing for its own orphans in their own way." In a meeting of February 11, 1887, the men voted *unanimously* to accept the Bishop's offer of caring for the orphans themselves as they saw fit. The Bishop ordered a second meeting to decide on this matter. At the second meeting on September 5, 1887, the former decision was ratified and the members of the Men's Conference pledged themselves to support the orphans.

The number of orphans to be cared for was very small in 1887 and in succeeding years. In his letter of February 18, 1886, Bishop Kain writes: "The Germans have often said: There are no German children in the orphanage. To refute that assertion, I had the nationality of the parents of orphans published in 1880: Americans fourteen, Germans seventeen, Irish seventeen. And yet the same thing is continually repeated." These orphans of German parents were children of Germans who belonged to the Cathedral and the mixed St. Mary's Parish. The Germans of St. Alphonsus could continue to say: There are only one or the other orphan of St. Alphonsus Germans in the orphanage. Actually, during the

five years 1887-1891, no more than five, often only three or four orphans were to be cared for.

The Men's Conference was transformed into an Orphans' Society and every member of the Conference automatically became a member of the orphans' society. The monthly dues were collected and donations received. Its usefulness was increased by the Certificate of Incorporation issued by the Court of Ohio County on October 22, 1890. This legal corporation of *St. Alphonsus Waisen-Verein* was to take care of the orphans, was to provide a home for the orphans and the teaching Sisters.

The Sisters were the reason why the orphanage was erected. In 1891 the Sisters from Pittsburgh were introduced into St. Alphonsus School. Since these Sisters had no house in Wheeling, a convent had to be built for them. On April 1, 1891, the Orphans' Society bought property and furnished the house on its premises for both an orphanage and Sisters' convent. From that date onward the church paid the expenses for fuel, light, water and the interest on loans made by the Orphans' Society. The salary for one, two or three domestic Sisters employed in the orphanage was *perhaps* paid also. However, all expenses for furnishing the Sisters' convent and for repairs on the building were paid by the Orphans' Society. Thus the Orphans' Society gave the parish an orphanage and a Sisters' convent. Thus the orphanage of St. Alphonsus Parish occupies a unique position in the administration of the American Church.

In 1900 the orphanage was greatly enlarged. For many years the number of orphans had never exceeded six. But there was a great demand for wards. Yet the main reason for enlargement was to provide quarters for the increasing number of teaching Sisters and additional schoolrooms. When in 1891 the Orphans' Society erected the orphanage, Bishop Kain suggested that the building be called an academy, but the Society preferred to call it an orphanage. Yet, academy classes were conducted in the enlarged orphanage when all rooms in the school building were occupied by the grades.

On July 2, 1893, the Board decided that chil-

dren whose parents were willing to pay board would be accepted as wards. Most of them were children of broken families, the father or mother being dead, and some from families of other parishes, where there was no German school. Yet most applications of the latter class were refused, because no accommodations could be had in the orphanage. These wards were no expense to the institution but rather a source of income in a small way, since the payments made by the respective parents or relatives covered incidental expenses, leaving a surplus ranging from 20-80 cents monthly for every ward.

The orphanage also served as a convenient place for tending children during the mother's attendance at Mass in the church across the street. Likewise, working girls from other localities found in the orphanage a temporary home, if they were of German extraction. Girls of other nationalities were to be cared for by the Cathedral Parish. In regard to "half-orphans," the Bishop decided on January 19, 1891, that those whose surviving father or mother is German must be cared for by St. Alphonsus Parish; otherwise the diocese has to provide for them.

The president of the Orphans' Society was always the pastor of St. Alphonsus' and the secretary was always one of his assistant priests. The vice president, treasurer and Board members were laymen. Quarterly meetings were held in January, April, July and October, and annual election of officers took place in January.

The Orphans' Society proved to be the most useful society to the pastor. At first the church promised to pay for repairs on the Sisters' convent. In the next meeting the pastor made the motion that the Orphans' Society should take care of them. The society accepted this burden. When in 1906 the Church Committee refused to increase the church debt by buying property, the Orphans' Society came forward and bought the property to the amount of \$20,000. Time and again the Orphans' Society assisted the church with loans at a small rate or at no interest. What is more, the Orphans' Society gave free rent to the teaching Sisters for more than sixty years (1891-1955) in a building valued at \$16,000, equaling a donation of \$30,320, and free rent to a school room in the orphanage for sixteen years, equaling \$1,600, as well as occasional donations to the club house, aggregating to about \$1,000.

Every member was supposed to contribute ten cents monthly or \$1.20 annually. This rate was

lowered to the extent that even poor parishioners would have an opportunity to become members and share in the many spiritual benefits of the Society. However, many members gave liberal donations and even non-Catholics became regular contributors. Donations amounted to two and three times the amount of the monthly collections.

In every parish is found a group of men who will never join a parish society. To give these men an opportunity to support the orphans, it was decided at the meeting of January 10, 1896, that those who do not belong to the Men's Conference will be admitted as members of the Orphans' Society. The meeting of January 9, 1898, extended membership also to men of other parishes who would rent a pew in St. Alphonsus Church. In the meeting of January 13, 1901, women were admitted as honorary members if they would pay the monthly dues of ten cents. A few of the poorer women joined the Orphans' Society, but the majority left the care for the orphans to the men and devoted themselves to the promotion of the objectives of the Girls' Sodality and the Christian Mothers.

To collect the monthly dues men were appointed for various districts. They credited the amounts in their note-books and from these booklets the secretary of the Orphans' Society compiled the financial reports. The secretary also received payments of monthly dues directly from members, which he forwarded to the treasurer. The amounts delivered by the collectors to the treasurer ranged from \$60 to \$200. The collectors were nominated annually by the president and secretary in the January general meeting. Generally, nine collectors were appointed. In 1920 Mr. Anthony Hillenbrand resigned after having served as collector for thirty years. In 1923 the general meeting decided that collectors should not canvass members outside of the parish. In the meeting of 1927 the appointment of collectors was discontinued, since volunteers for the work had become scarce. An annual collection in church was to take the place of the monthly house collection.

The Orphans' Society was organized with two hundred men in attendance. Four years later, in 1891, five hundred and forty-two men paid their pledged contributions. After that date membership fluctuated greatly, ranging from two hundred to three hundred paying members. The Society was always able to meet its obligations. The secretary, Father Cassian, remarked in the

meeting of January 1921, that the Society had a balance of \$4,418.83 in the treasury. Yet, the Father forgot that this balance was due on a loan of \$4,100.00, so that the balance was only \$318.83. He remarked that a charitable institution like theirs should have a capital of \$8,000 to \$10,000 to cover repairs and other emergencies. The Orphans' Society did business on the credit system; in cases of emergency loans were made and large assets would only prove to restrain the liberality of benefactors. Thus in 1899 a surplus of \$1,247.23 had accumulated. The result was that the receipts of the following year dwindled to \$108.75. The liberal benefactors were not appealed to and the monthly contributions were reduced to the minimum: members who formerly paid twenty cents and more monthly, were to pay the minimum of ten cents. We note similar tendencies in later years.

On October 1, 1891, the Board decided to receive only orphans who were bonded till their twenty-first year of life, and only by way of exception for a shorter term. Graduates from school were given employment in private homes or shops. Only one case is related in the minutes of the Society where trouble arose from placement in a private family. One case is related where two half-orphans could not be released from their Protestant father. All other cases were settled amicably and not submitted to the decision of a meeting and placed on record.

The rate of boarding a ward was \$5.00 monthly from 1893 till 1907. In 1907 board for larger children was raised to \$7.00 monthly. In 1917 the charges were increased for outsiders to \$8.00 monthly, and in 1918 to \$10.00 for all wards. From 1940 till 1944, some wards paid \$15.00 monthly, and from 1944 till 1955, all wards paid \$20.00 monthly.

The number of wards increased from one in January, 1900, to twenty in 1919, fluctuating between seven and twelve from 1903 till 1917, and dropping to seven in 1923, rising to eighteen in 1928, dropping to five in 1932, and rising to ten in 1955.

From January, 1900, till June, 1955, the wards paid to the orphanage at least \$41,991.97.

The number of orphans increased from two in 1887 to nineteen in 1903, and twenty-five in 1917; decreased to eighteen in 1928, and five in 1932, to increase again to sixteen in 1955.

From January, 1887, till June, 1955, the

Orphans' Society spent at least \$65,494.34 on board, clothes, shoes and medicine for the orphans.

From January, 1887, till June, 1955, the Orphans' Society expended for the support of orphans, the purchase of property, construction and repairs on the building, and maintenance of the charitable work the grand total of \$143,281.29, which is equal to \$304,168.06 according to the 1950 dollar value. This total does not include the collections taken up in church for the orphanage, since they are figured in the church accounts. The actual amount of money spent was higher, because our accounts are incomplete for some years. By adding several thousands of dollars, we will have a better approximation. Only a fraction of one percent of that money was spent outside of the city of Wheeling.

Thirty Sisters of Divine Providence of Pittsburgh took care of the orphans and wards from 1891 to 1955.

In June, 1955, the orphanage was turned into a day nursery owing to the lack of orphans. The main building still serves the purpose of a convent for the teaching Sisters and the Orphans' Society thus provides the parish with a convent, granting use free of rent and free of costs for repairs and improvements.

The Orphans' Society was fortunate in finding in Mr. Adalbert Beltz a capable and untiring treasurer. During twenty-eight years he disbursed in the interest of the orphanage at least \$99,774.69.

Source-books:

Account book of St. Alphonsus Orphans' Society, 1890-1911. Folio 14 by 8³/₄. Pages 2-205, 208, 214-217.

Account book of St. A. O. S., 1898-1927. Folio 12¹/₂ by 8. Pages 22-111. Mr. Beltz's account book.

Account book of St. A. O. S. Oblong 15¹/₂ by 6¹/₂. Pages 38-61. 1928-1939.

Account book of St. A. O. S. Folio 14¹/₂ by 11. Pages 2-80. 1902-1925.

Collections for the orphanage, 1891-1897. Folio 13 by 8¹/₄. Names of members and their contributions, pages 18-184, 194-196. Alphabetical index of names, pages 239-256. Names of collectors, page 257.

Minutes of the meetings of the St. A. O. S., 1890-1938. Folio 14¹/₂ by 8³/₄. Pages 3-126.

The list of members along with the charter,

constitution, by-laws, contributions of individual members and general financial statements were issued annually for many years in booklets of 24mo in 16 to 20 pages.

List of names of members of St. A. O. S., 1891-1902. Folio 12½ by 8¼. Pages 3-71.

These books form part of the Parish Archives of St. Alphonsus, Wheeling, West Virginia, are still preserved and were used in compiling this history.

REV. JOHN M. LENHART, O.F.M., CAP.
Pittsburgh, Pa.

Book Reviews

Received for Review

- Bloy, Leon, *She Who Weeps*. Our Lady of La Salette. Academy Library Guild, Fresno, Cal. \$3.00.
- Bremner, Robert H., *From the Depths*. The Discovery of Poverty in the United States. New York University Press, New York. \$5.50.
- Hulme, Kathryn, *The Nun's Story*. Little, Brown & Company, Boston. \$4.00.
- McCarthy, Thomas P., C.S.V., (compiled by) *Guide to the Catholic Sisterhoods in the United States*. The Catholic University of America Press, Washington 17, D. C. \$2.75.
- Schauinger, J. Herman, *Stephen T. Badin*. Priest in the Wilderness. Bruce Publishing Co., Milwaukee. \$7.50.

marvelous introduction to the liturgical life. America was just then awakening to the fact of a liturgical movement. How true are the words of the translator: "Never movement moved so slowly to remain a movement!" Certainly now that we are becoming more conscious of what St. Pius X called for in 1903, this small work of Guardini should help us tremendously to enter into our inheritance and to drink profoundly from the fountain head of grace, the liturgy of Mother Church.

The excellent illustrations in each chapter of the new translation should help much by way of inviting a reading of this scholarly work. It is as interesting as it is informative.

DOM BEDE SCHOLZ, O.S.B.
Weston Priory, Weston, Vt.

Reviews

- Guardini, Romano, *Sacred Signs*. Translated by Grace Branham. Pio Decimo Press, St. Louis. 106 pp. \$1.75.

WHEN TWO PEOPLE have been enemies and wish to become reconciled, one begs pardon of the other by humbly holding out his hand. That external, physiological act is simple—a meeting of two hands. In reality something more happens. More than a mere clasp of flesh and bone, there is the exchange of an entire spiritual personality, its love, its loyalty, its pardon, its surrender. Man needs to give an external expression of his spiritual being. This he does not only by use of the hand, but by numerous gestures of the entire body.

The human soul, in the present order of existence, cannot speak directly to the soul of another. We communicate our inner thoughts and aspirations through our bodies by use of the external senses. Hence we rely upon what we call "signs," i.e., sensible representations to which are attached significations of the unseen spiritual order. Signs are extremely important in all human communication. They are so in religious matters no less than in commonplace, every-day human affairs.

Over forty years ago the volume, *Sacred Signs*, was written by the eminent Romano Guardini. After World War I, it was translated into English. At that time those interested in the liturgy hoped that the small unpretentious volume might do in the United States what it had done in Germany where it had provided a

- Metzger, Henri, *St Paul's Journeys in the Greek Orient*. Translated by S. H. Hooke. Philosophical Library, New York, 74 pages. \$2.75.

This book is one of a series of studies in biblical archaeology being published by the Philosophical Library, Inc., N. Y. The author is a former member of the French School in Athens and of the French Institute at Istanbul, and a lecturer at the University of Lyons. In his travels he traversed the territory covered by St. Paul on his missionary tours, as these tours related in chapters XIII-XXVII of the *Acts of the Apostles*. When "reading once again" the Biblical record while on his travels, he tells us, "the sacred story glowed with new illumination." The book is the outcome of those travels.

It was the author's aim to furnish a historical, political, cultural and religious background to Paul's missionary itinerary in Asia Minor and Greece, not to write a critical commentary on the *Acts*. Readers and students of the Bible welcome men who devote their life to providing archaeological aids towards a better understanding of the sacred writings of the Apostolic age by means of such treatises. The *Acts* forms a link between the Gospels and the Letters of the Apostles, a necessary bridge for understanding the Epistles. Anything that will throw light upon the *Acts* leads to a better understanding of the Epistles. Therefore the treatise under consideration performs a double function.

Pope Pius XII, in his encyclical *Divino Afflante Spiritu* writes: "Let those who cultivate biblical studies neglect none of those discoveries, whether in the domain

of archaeology or in the ancient history of literature, which serve to make better known the mentality of the ancient writers, as well as their manner of reasoning, narrating and writing. All should abhor that intemperate zeal which imagines that whatever is new should for that very reason be opposed or suspected." It is well known that archaeology is one of the required studies for acquiring the doctorate in Sacred Scripture.

Readers will be interested in finding answers to questions such as these: What influence did successive Persian, Greek and Roman domination of Asia Minor have and leave on the religious cult of its people? How did Roman legislation regard Jewish religionists and proselytism? Did the Roman proconsuls exercise any control over the Sanhedrin? How did St. Paul acquire Roman citizenship?

So-called higher criticism, or rather, pseudo-criticism commonly questions the authenticity of Paul's quotation of lines found in Aratus' *Phenomena*. Metzger produces data concerning the poet, which make Paul's familiarity with the poet and consequent extemporaneous use of the passage quite plausible. On the other hand, the author asserts with regard to Paul's reference to the "unknown god," which served as his text in the same speech at Athens: "No well-attested example, either in literary texts, or inscriptions, of a similar dedication in the singular, is known, whereas several instances of the plural ("unknown gods") occur." Joseph Knabenbauer, S.J., (*Commentarius in Actus Apostolorum*, p. 304) maintains that the life of Epimenides (*Vitae Philos.* I, 10) by Diogenes Laertes contains several such inscriptions: To the "local" (*prosekonti*), "unknown" (*agnosto*), "strange" or "foreign" (*xenotheo*) god. Unless such an inscription existed at Athens at the time, is it at all likely or even credible that "Paul stood up in full view of the Areopagus, and said, 'Men of Athens,' in examining your monuments as I passed them, I found among others an altar which bore the inscription, 'To the unknown god;' and it is this unknown object of your devotion that I am revealing to you?" Such dedications, says Metzger, are significant, inasmuch as the Greeks erected altars to unknown gods in order to insure that no diety was omitted from their worship, whose wrath might be incurred by such an omission.

Writers have devised various groupings of religions. Metzger summarily classifies the Eastern religions as "ecstatic," the Western as "intellectual" religions. The reader may well be puzzled what the author understands by "ecstatic" religions, as well as why he writes: "We are bound to remark on the Apostle's strange preference for presenting his message to a people already under the spell of an ecstatic religion, rather than to the intellectual and moral idealism of Athenian philosophers." St. Paul explains in *Acts* XIII, 46 ff., what determined his itinerary: "Whereupon Paul and Barnabas told them roundly: 'We were bound to preach God's words to you (Jews) first; but now, since you reject it, . . . we will turn our thoughts to the Gentiles. This, after all, is the charge the Lord has given us, I have appointed thee to be a light for the Gentiles, that thou mayest bring salvation to the ends of the earth.'" Compare I Cor. I, 22, 23: "Here are the Jews asking for signs and

wonders, here are the Greeks intent on their philosophy; but what we preach is Christ crucified; to the Jews indeed a stumbling-block and to the Gentiles foolishness." The Jews did not trust Paul, once a frenzied and clever persecutor of Christians, the memory of which haunted him for years, as revealed in many passages in his letters. The Jews expected that the Messiah would drive the foreigner from the Holy Land, and start a new era of material and religious prosperity.

St. Paul carried out his mission against all odds. The Greeks and Romans had their own gods, their state religion, and were averse to a universal religion as much as were the Jews, and utterly averse to accepting a new universal religion which originated in Judea. The *Book of the Acts* relates the high points of the rapid, miraculous spread of the Kingdom of God in the vast Roman Empire during the first three decades after Pentecost.

The "sacred story," written by Luke, may well "glow with new illumination" also in the minds and hearts of many who may read it once again" against the setting outlined in Metzger's archaeological treatise.

DOM. GREGORY KEHRES, O.S.B.
Van Buren, Arkansas

Newman, Jeremiah, *Co-Responsibility in Industry*. The Newman Press, Westminster, Md., 1955. xix+187 pages. \$4.00.

The problem of establishing co-responsibility of the worker in the factory is a highly important one. We urgently need participation of the worker in the affairs of the business family. We have to keep his interest alive in a century which will be characterized as the age of automation.

But how can we achieve this goal? Certainly not by advocating the establishment of "Work Councils" which are poisonous cells invented and implanted by Communists with the objective in mind to undermine our capitalistic system and to help pave the way for "nationalization" of the enterprise. The work councils as planned by the Bolsheviks in 1917 first ask for cooperation with management in social affairs and then, stepping up the demands, they will insist upon getting co-management preparatory to finally taking over the shop.

A review of the European experience in this field offers evidence that there is no exception to the rule. The process is sometimes slower, sometimes faster. In a number of countries—among them France, Germany and Austria—the work councils are already knocking at the front door of management.

This reviewer believes that the author should have established a clear picture of the dangers the free world is faced with. Thus it seems that the problem involved has not been fully recognized. There is a world-wide gap between the work councils and the form of co-responsibility which we urgently need and which, as such, has been carefully analyzed by this book, discussing developments in Belgium, England, the U. S. A. and The Netherlands.

Offering immediately objectives to be sought after, the author stresses the following points: "Greater in-

regation of personnel, greater information of personnel and greater participation in management." He advocates "consultative" work councils dealing with "even economic matters when these directly affect workers." Workers, he says, should be associated with management in regard to the technical organization of their work and in managing social funds, safety schemes and benefits of the workers.

Certainly these are good ideas to be pursued, but only as long as they are restricted to consultative activity. Let us remember, however, that work councils, when introduced as principle, cannot be stopped half-way: This is the lesson Europe had to learn. *Principiis obsta!*

DR. HENRY K. JUNKERSTORFF
St. Louis University

Loup, Robert, *Martyr in Tibet*. Translated from the French by Charles Davenport. David McKay Company, Inc. New York, 238 pp. \$3.75.

This is the story of a modern martyr, a very ordinary man who pursued an extraordinary path to holiness. From his mountain fastness in the Alps he followed a road that crossed the oceans, touched Asia and ascended to Tibet, aware at every stage of his journey that it would culminate almost certainly in martyrdom. Father Maurice Tornay entered the monastery of the monks of Saint Bernard high in the Alps, on August 25, 1931. Less than five years later he was on his way spending the years before his ordination in studying and teaching at the various mission posts of his Order along the road to Tibet. Ordained a priest at Hanoi on June 24, 1938, he continued his study of the Tibetan language until finally in 1945 his dream came true. He was appointed pastor at Yerkalo, the only Christian settlement suffered to exist in this mysterious land of lamas and monasteries.

In less than a year, he, as the fourteen pastors who had preceded him since the mission was founded in 1865, began to experience the customary attacks of the lamas which took such forms as financial harassing, threats, guerrillas, bandits, outrages, and persecutions, until he was forcibly expelled in January, 1946. From this day until the day of his violent murder at the hands of these warrior-lamas, he devoted all his time and energy towards effecting his return to his poor flock.

The title of this book immediately claims the reader's interest, for Tibet has always been a land of mystery and fascination. Much has been added to our knowledge of Church history by the author's presentation of the story of the efforts which the Church has made from the seventeenth century until the present, to penetrate this land of darkness and idolatry with the light of the Christian faith. Likewise, we are made aware of the primary function of the monks of Saint Bernard, which is the offering of the solemn Sacrifice in the conventual Mass and the chanting of the Divine Office in the name of the entire Church, rather than service to travelers, so published because of a misplaced emphasis and inversion of values on which the fame of their monastery has rested. Unfortunately the book is cluttered with a veritable network of geographic details and political factors which tend to interrupt and even

overshadow the story. On the other hand, it was hardly possible for the writer to do otherwise for the geographic isolation of Tibet makes possible the theocratic form of government which in turn made possible the events which form this story.

As one reads the life Father Tornay lived as a missionary, the conviction grows that the actual moment of death was infinitely less of a martyrdom than the daily struggle of teaching boys how to wash, dress, kneel, pray and concentrate. Often, after vain efforts to overcome the boys' inability to concentrate, the heroic priest would ask himself: "Would a mountain goat be happy in a stable?" His students, like the animal in question, would risk their lives to gain their freedom. Lice, vermin, rats, filth and famine were daily factors in the life of Father Tornay, a man whose delicate health almost deterred his superiors from granting his plea to become a missionary to Tibet.

It was Father Tornay's firm belief that the blood of martyrs, his own included, would save China. At the end of this book, one feels quite confident that such will be the case.

SISTER DOLORITA MARIE, C.S.J.
Fontbonne College
Saint Louis, Missouri

Mischke, Bernard C., O.S.C., *Odilia*. National Shrine of St. Odilia, Onamia, Minn., 1955. 163 pages. \$2.00, cloth; \$1.00, paper.

Here is a novel fit to compare with Walter Pater's *Imaginary Portraits* because of the delicate skill with which its author weaves a vivid and convincing story around a few historical facts.

An authentic stone inscription formed the basis of a legend popular in early Christendom that a company of virgins returning through Cologne from pilgrimage to Rome were brutally murdered by the pagans there. The legend gave the fantastic number of 11,000. The correct number was probably eleven, and of these Odilia, Patroness of the Order of the Sacred Cross, was one.

The story of her girlhood in Britain in the midst of a warrior family of the pirate raids from Ireland—in one of which the future St. Patrick was carried off—of Roman penetrations, of the power and influence of the Druids, and the morning-like enthusiasm of the early Christians, is told, after the Pateresque manner, with a simplicity which is the finished, polished product of much toil among complexing historical data.

The story of Odilia makes, as the author says, a moving and powerful proof of the Divine intervention in history. "I have hoped," he concludes, "to make the reader aware, in a new setting, of the height and depth and breadth of that primeval and glorious age which is called the Martyrs' Age in Christendom, and of one of its loveliest saints, chosen by God for a lasting protectorate and patronage." The author has been eminently successful in his task, and we add our hope that this may be the first of many similar historical novels from his gifted and gracious pen.

LIAM BROPHY, PH.D.
Dublin, Ireland

THE C. V. AND THE CENTRAL BUREAU

Officers of the Catholic Central Verein of America

Episcopal Spiritual Protector, Most Rev. Joseph E. Ritter, Archbishop of St. Louis.

President, Frank C. Gittinger, Texas.

First Vice-President Richard Hemmerlein, New York.

Second Vice-President, Rev. Albert Henkes, Texas.

Third Vice-President, John F. Suellentrop, Kans.

Fourth Vice-President, Mrs. Rose Rohman, Missouri.
President of the Natl. Cath. Women's Union.

General Secretary, Albert A. Dobie, Hamden, Conn.

Recording Secretary, Joseph J. Porta, Pittsburgh, Pa.

Treasurer, John A. Suellentrop, Colwich, Kans.

Marshal, John Fischl, Pennsylvania.

Trustees: Edw. F. Kirchen, Cal.; Jos. H. Holzhauser, Wis.; Jos. B. Goedecker, Mo.; Jos. A. Kraus, Tex.; T. J. Arnold, Ark.; Arth. H. Hanebrink, Mo.; Edw. Debrecht, Mo.; Fred J. Grumich, Mo.; James Zipf, Mo.

Board of Directors: John A. Bell, Wis.; C. Jos. Lonsdorf, Pa.; Peter Mohr, Kans.; August Petry, Cal.; Charles Reinhard, Conn.; Ben Schwegmann, Sr., Tex.; Frank C. Kueppers, Minn.; Wm. Hemmerlein, New York.

Hon. Presidents: John Eibeck, Pittsburgh; J. M. Aretz, St. Paul, Minn.; Albert J. Sattler, New York, N. Y.

Committee on Social Action

Honorary Chairman, Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D.; Chairman, Joseph Matt, K.S.G., St. Paul, Minn.; Secretary, August Springob, Milwaukee, Wis.; Frank C. Gittinger, San Antonio, Texas, C. V. President; Rt. Rev. Msgr. Anthony T. Strauss, St. Charles, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Rt. Rev. Msgr. Joseph Vogelweid, Jefferson City, Mo.; Rev. A. Ostheimer, Ph.D., Philadelphia, Pa.; F. W. Heckenkamp, Quincy, Ill.; Nicholas Dietz, Ph.D., Omaha, Nebr.; John P. Pfeiffer, San Antonio, Tex.; Richard F. Hemmerlein, Syracuse, N. Y.; Dr. B. N. Lies, Colwich, Kansas; Jos. H. Gervais, Rochester, N. Y.; Albert J. Sattler, New York; Rev. Victor T. Suren, Director, Central Bureau, St. Louis.

Social Justice Review (indexed in the *Cath. Periodical Index* and the *Guide to Catholic Literature*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

ANNUAL MESSAGE OF THE PRESIDENT

To Their Eminences; to the Most Reverend Archbishops and Bishops;
to the Right Reverend, Very Reverend and Reverend Fathers;
to our esteemed Spiritual Directors, Officers and Delegates to the
101st Annual Convention of the Catholic Central Verein of America,
assembled in Wichita, Kansas, July 28 - August 1, 1956

Greetings: For the first time in its long history, our venerable Catholic Central Verein is assembled for a national convention in the State of Kansas. It is altogether fitting that we should convene here this year when our faithful Catholic Union of Kansas, State Branch of the Central Verein, is celebrating the Golden Jubilee of its establishment.

I gladly avail myself of this opportunity to congratulate the officers and members of the Catholic Union on the phenomenal progress they have achieved in the past decade. We cannot help but recall on this occasion that outstanding Catholic lay leader of blessed memory, the late Michael Mohr, K.S.G., whose valiant efforts and sterling character enabled him, with the assistance of a few devoted colleagues, to keep the spark of life aglow in our Kansas State Branch at a time when it was in imminent danger of being extinguished. Thanks to Mr. Mohr and those lay leaders who now walk faithfully in his footsteps, the Central Verein again flourishes in Kansas, at least within the confines of the Diocese of Wichita.

In this fast-growing Diocese we are the privileged guests of His Excellency, the Most Reverend Mark K. Carroll, Bishop of Wichita, who has done far more than extend to us a cordial welcome. His Excellency has actually guided the local Convention Committee in the difficult task of arranging the details of this important meeting. To Bishop Carroll I express the profound gratitude of our officers and members. His magnanimous generosity has endeared His Excellency to us in perpetuity.

Under these favorable circumstances I bid a hearty welcome to all our delegates. Our hosts have left nothing undone to insure a well-ordered and fruitful conclave. It only remains for us to give ourselves seriously to the important business which has brought us together.

Convention Motto: Realizing the urgent necessity of moral reform as a prerequisite for social reconstruction, we have taken as the motto for our One-Hundred-First Convention the words of

Pope Pius XII: "To conform personal and public life to the Will of God." These words are an extract from a letter written by His Holiness to the Bishop of Augsburg on June 27, 1955. They epitomize the many and urgent appeals made by the Popes especially during the past century for a return to Christian morality in private and public life.

Our Holy Father: To our gloriously reigning eighty-year-old Sovereign Pontiff, Pope Pius XII, the Central Verein tenders its profound respect and affection. We are humbly thankful to Almighty God who in a most remarkable manner has restored our Holy Father to the full vigor of health. To the wonderment of the entire world Pope Pius continues his full schedule of arduous labors, giving numerous audiences and allocations as he guides the Church and the free world through these troublesome times of uncertainty and anxiety.

All thanks to our Holy Father for the wondrous gift of the Restored Holy Week *Ordo* which already has had far-reaching effects by way of bringing the laity to a better appreciation of and a more active participation in the Church's sacred Liturgy—the "primary and indispensable source of the true Christian spirit." The Catholic Central Verein applauds the great progress of the Liturgical Movement and urges its members to become active in this supremely important apostolate.

Rerum Novarum and Quadregesimo Anno: This year we mark significant anniversaries of two outstanding social encyclicals; the sixty-fifth of *Rerum Novarum*, and the twenty-fifth of *Quadregesimo Anno*. I am confident that the Central Verein at this year's convention will take fitting note of these anniversaries which afford an occasion for rededicating ourselves to the ideals of the social apostolate in the Church.

Our Beloved Country: The disastrous division of the world into the two opposing camps of free and slave nations continues to harass mankind and thwart any constructive efforts for the attainment of true and lasting peace. The Cold War has given way to what is known as a policy of "peaceful co-existence." Communist scowls and threats have been replaced with genial smiles and honeyed words. Nevertheless, Soviet aggression continues apace and there is no evidence to indicate that the Red peril has diminished. The savage persecution of religion generally and the Catholic in particular rages unabated.

We pray that our Nation's leaders will not be deceived by the latest Soviet pretenses and protestations which serve only as a decoy to lull the free nations into a false sense of security. It would seem that the prospects of a shooting war become more remote with the passing years. For this we are most grateful. Yet we recognize that the remoteness of armed conflict is due not so much to improved international relations, or to a lessening of totalitarian aggression, but to a fear of the destructive power of modern weapons of atomic warfare. We can only hope and pray that there be no international incident to precipitate the world into a third global conflict which would certainly make a

holocaust of entire nations. World disarmament seems the only security against a third world war. But disarmament presupposes good faith. Hence the free nations and all men of good will anxiously await the signs of genuine sincerity from the Soviet Union and its bloc of Communist allies. In the meantime, it seems necessary that we be prepared to defend ourselves against any attack.

Whilst we deplore and condemn the injustices perpetrated by atheistic Communism and its attacks on the dignity of the human person, it behooves us as a Nation to eliminate from our own midst all discriminatory practices and policies based on the color or creed of people. We refer in particular to the "unfair and discriminatory treatment" accorded church-related schools in our country—an abuse to which the Bishops of the United States devoted their most recent annual joint Statement. "The students of these schools," say the Bishops, "have the right to benefit from those measures, grants, or aids, which are manifestly designed for the health, safety and welfare of American youth, irrespective of the school attended."

The Central Bureau: I welcome this opportunity to laud the Central Bureau for its achievements in the field of Catholic Social Action. It is most reassuring to see evidence that every effort is being made to continue steadfast in adhering to the principles and ideals of the Bureau's illustrious founder, the late Frederick P. Kenkel. I request your hearty cooperation and generous support for this admirable institution.

We of the Central Verein owe the Central Bureau our support, if for no other reason than that it is our headquarters. The Bureau has increased its services to our organization this past year by publishing a *Quarterly Digest* which is sent to all secretaries of our affiliated societies. In addition, a special youth publication, titled *The Call*, has been inaugurated by the Central Bureau during the past year. These two publications have added greatly to the burden of work done by the Bureau's director, besides entailing an added annual expenditure of approximately \$1,000.

Membership: At our Centennial Convention in Rochester, New York, last year, the Catholic Central Verein created a new type of membership, viz., Social Action Membership. The primary motive which dictated the establishment of this new type of membership is the desire of our organization to compensate for the losses we have sustained over the past years due to disbanding of affiliated societies.

The dues for Social Action Members is \$1.00 per month of \$10.00 per year. Benefits include a subscription to *Social Justice Review* and all other Central Bureau publications. While it does not seem that much progress has been made in gaining new Social Action members, I am hopeful that this convention will inaugurate a membership drive that will produce desired fruits. I have appointed Mr. Harvey Johnson, assistant to the director of the Central Bureau, as chairman of the Central Verein Membership Committee. I solicit your wholehearted support and cooperation for Mr. Johnson.

It is imperative that we strive earnestly to gain more affiliated societies as well as individual members.

I note with gratification that during the past year quite a few new Life and In Memoriam members have been added to our list. The Catholic League of Wisconsin, State Branch of the Central Bureau has distinguished itself in the past year for enlisting these types of membership.

National Catholic Women's Union: We felicitate the officers and members of the National Catholic Women's Union on this the Fortieth Anniversary of the founding of their distinguished organization. In particular, I wish to pay my respects to Mrs. Rose Rohman, president of the NCWU, who has the past eight years provided her organization with such high caliber of leadership. May our Catholic Women's Union continue to prosper in every way for the enrichment of Mother Church and the Glory of God.

Our Youth: The resurgence of a Youth Movement in our organization during the past four years has given us cause for great joy. This year the Youth Section of the Central Verein and the National Catholic Women's Union is holding its fourth annual convention.

In order to assist our Youth Movement, and in keeping with the provision of our By-Laws, I have appointed as chairman of the Central Verein Youth Committee Mr. Richard F. Hemmerlein of Syracuse, New York. Mr. Hemmerlein has been co-ordinating his efforts with Rev. Albert G. Henkes and Rev. F. X. Weiser, S.J., co-directors of our Youth Section.

Joseph Matt: On April 8, the distinguished editor of *The Wanderer*, who is chairman and a charter member of the Catholic Central Verein Committee on Social Action, was signally honored by the Federal Republic of Germany with the Officer's Cross of the German Order of Merit. I was privileged to represent the Central Verein on this occasion and derived much satisfaction in presenting to Mr. Matt, on behalf of the Central Verein, a specially inscribed medal in token of our appreciation for his scholarly history of our organization, written on the occasion of our Centennial a year ago.

Mr. Joseph G. Metzger: On February 5 of this year, it pleased Almighty God to call from our midst Joseph G. Metzger, who for thirty-two years served as office manager of the Central Bureau. Because of the extraordinary service rendered our organization by Joseph Metzger, his death represented a tremendous loss. The true stature of this lay apostle was recognized officially by the Church when, at the funeral services, the Most Reverend Charles H. Helmsing, Auxiliary Bishop of St. Louis, paid tribute to Joseph Metzger as a lay apostle who had served the Church long and well. (R.I.P.)

At this time I would like to extend a hearty welcome to the new office manager of the Central Bureau, Mr. Edwin F. Debrecht, who assumed the burdens of his new position on May 1st. We wish Mr. Debrecht God's blessing in his new field of labor.

In Memoriam: Since our last convention we sustained the loss of several distinguished members of our organization who were called by God to the joys of eternal life. Among these was our esteemed former president, William H. Siefen of New Haven, Conn., who succumbed of a heart stroke on the Feast of the Epiphany, January 6.

Other members who departed this life in the past twelve months include the following:

Rt. Rev. Msgr. N. Wachter and Joseph H. Reiman, of Pennsylvania; Michael Deck and Joseph B. Schuermann of Missouri; John Boehmer of Illinois; Joseph T. Molz of Maryland; Herman Hinrich of Kansas, and Charles T. Trott of New York.

"May their souls and the souls of all the faithful departed through the mercy of God rest in Peace."

Appreciation: To my fellow officers and to the members of the Central Bureau staff, particularly the Reverend Victor T. Suren, director of the Central Bureau, do I extend my sincerest thanks for the extensive help and encouragement given me during my first year as president of the Central Verein.

On this eve of the Feast of St. Ignatius of Loyola, whose fourth centenary we observe this year, we officially inaugurate our 101st Annual Convention. Let us deliberate, work and pray, as did the great founder of the Society of Jesus, "for the greater glory of God." With these sentiments and with our traditional salutation, "Praised be Jesus, Mary and Joseph," I declare this 101st Annual Convention officially in session.

Respectfully submitted,
FRANK C. GITTINGER
President

Wichita, Kansas, July 30, 1956

Recommendations of the Social Action Committee Approved by the Wichita Convention

1. A letter of gratitude and appreciation shall be addressed to the Most Rev. Aloisius J. Muench, Archbishop-Bishop of Fargo, Papal Nuncio to Germany, for his kind consideration in again remembering our Catholic Central Union of America with a thoughtful and scholarly message.
2. The report of the Director of the Central Bureau be adopted and approved; further, the Social Action Committee and the Catholic Central Union appreciate and extend sentiments of gratitude to the Director for his many efforts in our behalf; finally we express complete satisfaction with the work of the Director and reiterate our utmost confidence in him.
3. The Central Bureau Assistance Fund be re-established.
4. The annual dues for Social Action Members shall be \$10.00. These dues shall be distributed as follows: \$3.00 to the Catholic Central Union of America; \$2.00 to the local or state unit of which

the member is a resident; the balance shall be turned over to the Central Bureau.

55. The annual dues for a Sustaining Member shall be advanced from \$3.00 to \$5.00; further, present Sustaining Members shall be invited to become Social Action Members.
56. The Director of the Central Bureau be authorized to repeat his annual Christmas Appeal for funds to carry on the work of the Central Bureau.
57. Albert J. Sattler of New York be nominated for membership on the Social Action Committee.
58. It was decided that the name of the Catholic Central Verein of America be changed to Catholic Central Union of America.
59. The President of our organization is authorized to take such action in the courts of Missouri as may be necessary to amend our charter, constitution and by-laws to effect the change of the name of the organization.

CV Funds

AT ITS MEETING held at the conclusion of the Wichita Convention, the CV Board of Directors voted a change in the organization's By-laws. Thus in paragraph 3 of Article XII, the amount of CV funds to be invested in diversified trust shares, formerly 50%, will henceforth be determined by the CV Board of Directors. The change in the By-laws having passed, the Board then stipulated that, until it decides otherwise, the portion of CV funds to be invested in trust shares shall not exceed 75% of the total investments.

CCUA Declaration of Principles

THE CCUA's *Declaration of Principles*, adopted by the 101st convention at Wichita, Kansas, have been printed in pamphlet form for the purpose of promoting the study of these statements. The convenient pocket-size pamphlet this year, as in other years, bears the imprimatur of the Archbishop of St. Louis.

Following the established policy of previous years the Central Bureau sent a copy of this year's *Declaration* to every Ordinary in the U. S. with an explanatory letter by the Bureau's director, Father Victor T. Suren. Also, the secretary of every affiliated society in the CCUA has received a copy of the *Principles* and a letter inviting them to write for more copies. (Secretaries also received a copy of the 1955-56 *Central Bureau Report*.)

Never underestimating the power of ideas which mold men's actions, the Central Union (Verein) through its Central Bureau makes these annual *Declarations* on problems available free of charge and in any quantity. The pamphlet is an excellent source of material for discussion groups, for lectures and sermons. The material is well suited to help Catholics form their minds on contemporary issues.

A letter to the Central Bureau, 3835 Westminster Pl., St. Louis 8, Mo., with the sender's name and address, will get the number of copies desired.

DECLARATION OF PRINCIPLES

Adopted by the 101st Convention of the
Catholic Central Union (Verein) of America
Conducted at Wichita, Kansas, July 28-Aug. 1, 1956

(Continued)

Preparation for Marriage

The full restoration of the Christian family—so contrary to modern concepts of misunderstood freedom and social equality, and so needful if even a beginning is to be made toward genuine social order—is unfortunately retarded and vitiated by the fact that all too many young people nowadays enter marriage without sufficient, if any, preparation for the tremendous responsibilities that they are about to assume. This lack of premarital preparation was already pointed out by Pope Pius XI of happy memory in his encyclical letter on the Christian Education of Youth, in December, 1929, when he remarked that whereas no one would dream of suddenly becoming a mechanic or an engineer, a doctor or a lawyer, without any apprenticeship or preparation, yet every day there are numbers of young men and women who marry without having given any instant's thought to preparing themselves for the arduous work of educating their children which awaits them.

Since that time the evil has been greatly augmented particularly in the United States. Multitudes of immature young people rush headlong into marriage, unfortunately all too often aided and abetted by the thoughtless indulgence of their elders who, far from counseling delay, have even gone so far as to encourage marriages between young people who have not even completed their formal education and have no prospect, nor indeed intention, of entering gainful employment in the immediate future. Recent studies of the appalling disintegration of family life in America, as evidenced by the ever mounting rate of divorce and separation, list as one of the top causes the fact that too many people marry too young and too often for the most superficial reason. Thus in a recent article, Professor James Bossard of the University of Pennsylvania lists eight principal causes for the failure of marriages: 1. The immaturity of the marriage partners; 2. wrong or insufficient preparation; 3. mixed religions; 4. overemphasis on romance and sex; 5. selfish motives; 6. underestimation of parenthood; 7. social and economic ambition; 8. underemphasis of the family as a group.

The conclusions cited by Doctor Bossard as a result of nearly fifty years of study and research on the question are of interest to Catholics, particularly with regard to his third point, namely, the question of mixed marriages, which fully vindicates the time-honored Catholic position regarding this increasingly serious problem. Citing three separate studies covering a total of 24,134 marriages, Dr. Bossard found that there are approximately three times as many divorces or separations in Catholic-Protestant marriages as there are when the marital partners are of the same faith, and about four times as many when a Catholic father is married to a

Protestant mother! When we remember that the proportion of mixed marriages currently taking place in the United States with Church dispensation is approximately one in every three Catholic marriages—and that the number of illicit unions between Catholics and non-Catholics is probably even greater—the gravity of this problem becomes at once apparent, affecting as it does not only the social and moral fabric of the nation but also the salvation of countless souls of this and future generations, and indeed the very stability and future existence of the Catholic Church in the United States.

There is little point in lamenting these facts and trends unless we rouse ourselves to corrective action before it is too late. And here again it is the individual, the family and the parish community who may well work together to correct erroneous and dangerous notions, to instruct the ignorant and advise the imprudent, to encourage the weak and vacillating and to inculcate prudent attitudes and generous dispositions in those approaching marriageable age. Indicative of Pope Pius XI's practical approach to the problem is his urgent appeal to all pastors of souls in the encyclical referred to above: "To use every means, by catechism and instruction, by word of mouth and in widely published writings, to ensure that Christian parents are well instructed both in general and in particular regarding their duties in the religious, moral and civic education of their children, and regarding the best methods—apart from their own example—of attaining that end."

While much has already been initiated in this regard in many dioceses and parishes throughout the country, and by such notable movements and organizations as the Catholic Family Life Conference, the Cana Movement, and various Catholic youth counseling and retreat groups, all competent observers agree that much more remains to be done, especially on the family level, if the causes of unhappy marriages with the resulting wreckage of broken homes, frustrated lives and moral and spiritual shipwreck of parents and children alike, are to be successfully checked at the source. We, therefore, call on all our officers and members to join together with their co-parishioners under guidance of their reverend pastors to discover and implement whatever family and parish resources—spiritual, intellectual and social—can be brought to bear on this problem of training the young people of the parish community in heart, mind and will for the full realization and acceptance of their responsibilities with regard to Christian courtship, marriage and parenthood.

The Catholic School

Any serious discussion of the problem of the Christian family in modern society would be futile and unrealistic were it to omit examination of the system of public education of youth which has been so much in the foreground of national discussion and debate in recent years. Since Catholic teaching defines the essence and goal of education as the collaboration with divine grace for the formation of the true and perfect Christian—a definition unacceptable not only to those who would completely separate religion from the school, purely naturalistic basis—the Catholic Central Union

but also to those who would place education upon a has never throughout its one-hundred-year history wavered in upholding the continuing necessity of a fully developed Catholic school system from the primary through the university levels, or in defending the inalienable right and duty of Catholic parents to choose for their children those schools in which the imparting of a thoroughly Christian education is guaranteed.

Today there is general agreement among American Catholics that the magnificent Catholic school system in the United States, built up at such tremendous and continuing costs in labor, time and financial sacrifices on the part of the clergy, religious and laity alike, is an achievement worthy of the admiration and support of all men of good will. Unfortunately, however, there are also mounting evidences of a growing spirit of ill will and intolerance on the part of those who would claim for the tax-supported public school system a monopoly in the education of all American youth, while at the same time ignoring or else minimizing, if not vilifying as "undemocratic" or "divisive," the contributions of the Catholic school system in the United States. The antagonism of these public school monopolists against the Catholic school manifests itself in various ways: sometimes in direct attacks and unfounded charges that these schools tend to undermine American unity and freedom; more often, however, indirectly by the more subtle and devious method of denying to Catholic school children—in the name of the much misunderstood doctrine of an alleged Constitutional "separation of Church and State"—not only a fair share of the benefits of multi-million dollar school construction programs, but even of such tax-supported general health and welfare measures as school lunch programs, free text books and school supplies, bus transportation, medical and dental care, etc.

It is clear that the multiplication of such services exclusively in favor of the children attending the tax-supported schools renders the continued operation and development of the Catholic school system increasingly difficult and burdensome to the Catholic parent-taxpayers who must continue to pay for their own schools while at the same time being obliged to pay their full share of taxes for the maintenance of a public school system which they do not, and in good conscience cannot, use for the education of their children.

While we reiterate our unalterable devotion to the principle of Christian education and to the duty and inalienable right of Catholic parents—clearly upheld in the 1925 Supreme Court Oregon School Decision—to send their children to schools of their own choice, and while we pledge ourselves anew to defend the integrity and independence of the Catholic school system in the United States, we call the attention of all fair-minded fellow citizens to the fact that Catholics, unless they would do violence to their conscientious convictions, must pay a double tax for the education of their children. We appeal to men of good will to assist us in discovering ways and means to obtain equitable legal remedies for this manifest injustice the continuation of which, we submit, violates both the letter and the spirit of the constitutional guarantees concerning liberty of conscience and the equality of all citizens before the law.

As practical measures, we respectfully suggest, for example, elimination of the excise tax and the extension—by the Federal as well as the state governments—of the accepted principle of income tax deductions for charitable and educational purposes to apply also to payments made by parents to accredited private and parochial schools for the education of their own children.

If for reasons of conscience, we American Catholics have sacrificed and continue to sacrifice so much for the maintenance and development of a system founded on Catholic teaching regarding the Christian education of youth, we nevertheless yield to no one in our sincere admiration of the generations of devoted public school teachers and administrators who have been and continue to be a credit to the best traditions of patriotic service in America. Despite the very grave limitations and obstacles imposed upon them by the circumstances of a religiously heterogeneous public school population, as well as the increasingly high-handed and dictatorial interference on the part of self-appointed educationist innovators and self-seeking political monopolists, tens of thousands of them are continuing to serve the best interests of American youth and hence the social and cultural integrity of the Nation.

If only because of the steadfast devotion and loyalty of rank and file public-school teachers in the face of such great odds, it would be important for taxpaying parents and citizens generally to be concerned with the mounting difficulties and problems besetting the tax-supported schools of the country. There are other reasons, however, why we as American taxpayers and citizens have a right and indeed a duty to keep abreast of developments in the field of public education. First of all, of course, is the fact that thousands of Catholic children are enrolled in the public schools. Second is the fact repeatedly underscored by various civic and patriotic organizations, notably the American Legion, the Sons of the American Revolution and various Congressional inquiry groups, that our public schools have been increasingly infiltrated by certain amoral and collectivistic ideologies which have nothing in common with the American tradition of reverence for the law of God and which, if allowed to continue, must ultimately come to dominate not only the entire teaching profession in the schools but even usurp the inviolable rights and prerogatives of parents regarding the formation and training of their offspring.

Hence Catholics, far from being disinterested or hostile to the public schools as such, are in fact compelled by current trends and circumstances to take the same interest in the continued health and well-being of these schools as they do in the private and parochial schools of their own choice. As parents and taxpayers they have not only a right to investigate and supervise both systems, but they have a corresponding duty, as free citizens who love their country, to evaluate and, if need be, reject those theories and practices of radical educationists and teachers college innovators who are seemingly more interested in imposing an ill defined "new social order" on America rather than, in the first place, to tend to the basic educational disciplines of their classroom charges. Catholic parents have the right to

see to it that the religious and moral lessons learned at home be not simply repudiated in the school and held up to uncritical review and ridicule by various professional pragmatists, secularists, materialists, atheists or communists. The public schools are the common property of everyone, including Catholics. As the Most Reverend Aloisius J. Muench has pointed out, "the public schools are also their schools, and not the exclusive property of zealots opposed to religion." (Lenten Pastoral, 1952)

It is argued that the schools must be kept "free," that whatever is being taught in school—whether right or wrong, true or false—it is the exclusive province of the teacher and therefore must not be contested or interfered with by "inexpert" parents and "amateur" laymen lest "academic freedom" be violated. This is the specious argument so characteristic of totalitarian thinking which conceives the state to be the sole authority and final judge over all matters engaged in by man. The truth is that there are other rights and other freedoms in the classroom besides those of the teacher! The students, and the parents and the community have rights which must be recognized. If the children are to be forced, as presently they are, to sit in the classroom and listen to the teacher, they have a right to be protected in their rights, at least, to the extent of (as a recent writer put it) "keeping the classroom as an educational instrument and not as an agency to turn our children into socialists."

Catholics, therefore, particularly those thousands of Catholics who have children in the public schools, must see to it that these schools be kept genuinely free. They must seek by all reasonable and fair means to penetrate and bring to the light of day certain dubious attitudes and policies which are carefully hidden away behind concealing slogans and catchwords, such as "academic freedom." If by academic freedom is meant the freedom of educationists to propagate unhindered any and all hypotheses whether for the weal or woe of America, or even the moral ruin of individual souls, then certainly there is reason for universal concern on the part of American parents and citizens and urgent need for action. His Eminence Cardinal McIntyre, Archbishop of Los Angeles, in repeated public discussions and statements setting forth the devious machinations of the powerfully entrenched National Education Association in particular, has warned emphatically against the trend in certain educationist quarters to establish an educational dictatorship under the innocent mantle of academic freedom. Left unchallenged this trend would one day entirely eliminate all competition from private or parochial schools and, for that matter, would eliminate any and all educational programs and policies which do not conform in the smallest detail with the N.E.A.'s boldly announced objective of a single-track, state-directed educational program for all the children of America.

It behooves all Americans, therefore, Catholics as well as their fellow citizens of other religious creeds, to be seriously concerned with these and kindred trends and to come to grips with the problem. To join forces

(Continued on page 216)

Recording of 1956 Convention Speeches Available

Louis F. Budenz

Bishop John D. Franz, D.D.

Bishop Mark K. Carroll, D.D.

Communist Strategy in 1956

Sermon at the Pontifical High Mass

Remarks at the Convention Banquet

Members and friends of the National Catholic Women's Union have available to them for the first time a recording of convention speeches. It is ideal for society meetings as well as personal use, enabling the listeners to participate in the national convention. The record, a one hour recording, is a long playing non-breakable 33½ RPM. It costs only \$5.00 which includes all mailing and handling charges.

Order from:

**Mr. Clement Suellentrop — Catholic Union of Kansas
Colwich, Kansas**

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place,
St. Louis 8, Missouri*

Donations to Central Bureau

Previously reported: \$893.90; Cathedral Guild, Mo., \$10.00; A. J. Loeffler, Minn., \$3.00; Frank C. Gittinger, \$25.00; John A. Suellentrop, Kansas, \$15.00; Total to and including September 17, 1956, \$946.90.

Chaplains' Aid Fund

Previously reported: \$58.95; St. Francis de Sales, Mo., \$2.70; Total to and including September 17, 1956, \$61.65.

St. Elizabeth Settlement

Previously reported: \$5,346.16; From Children attending, \$1,399.91; Greater St. Louis Comm. Chest, \$3,400.00; Interest of St. Mary Bonds, \$37.50; Total to and including September 17, 1956, \$10,183.57.

Foundation Fund

Previously reported: \$50.00; Most Rev. Mark K. Carroll by Catholic Union of Kansas, Life Membership, \$100.00; Rev. John A. Heller, Conn., Life Membership, \$100.00; Charles F. Gerhard, Pa., Life Membership, \$75.00; N. N. Contribution a/c Life Membership, \$100.00; Western Catholic Union, Ill., donation, \$100.00; Rev. John Engler, Pa., Life Membership, \$100.00; Total to and including September 17, 1956, \$625.00.

Catholic Missions

Previously reported: \$628.27; Allegheny Co. Section C. C. V. of Pa., \$25.00; A. J. Loeffler, Minn., \$7.00;

N. N. Mission Fund, \$30.00; Total to and including September 17, 1956, \$690.27.

Contributions to the CV Library

General Library

HON. FRANK M. KARSTEN, Washington, D. C. *Minerals Yearbook Fuels*. Vol. II, 1953. Washington, 1956.—SODALITY OF ST. PETER CLAVER, Minnesota. *The Servant of God Mary Theresa Countess Ledochowska*. Foundress of the Sodality of Saint Peter Claver. Saint Paul, Minn., 1944.—"CHRIST UNTER WEGS," München. *Exsul Familia zur Auswanderer und Flüchtlingsfrage*, München, 1955-56.—MR. PAUL ROBERTS, Missouri. *Federal Credit Union*. Policy and Practice. New York, 1956.

(Continued from page 215)

in a wholehearted effort to safeguard, preserve and fortify the American school system against any and all encroachments of alien-minded inovators and revolutionaries under whatever high-sounding titles they may launch their programs is, we submit, a mark not of enmity but of genuine friendship toward the public schools of America.

Federal Aid to Public Education

The Catholic Central Union of America reiterates with all emphasis its opposition to federal aid to education, as expressed in Declarations of previous years.

(To be continued)